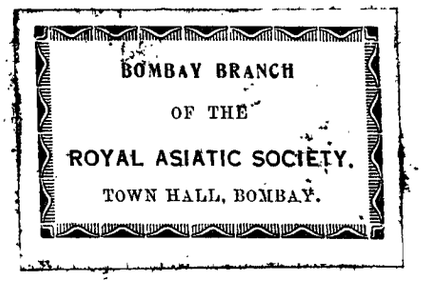
# CATALOGUE
OF
HINDI PANJABI &
HINDUSTANI MSS. IN BRITISH
MUSEUM

BLUMHARDT

00088021

EXA·B·4
88021




Digitized with financial assistance from the
Government of Maharashtra
on 02 July, 2018

# CATALOGUE

OF THE

# HINDI, PANJABI AND HINDUSTANI

# MANUSCRIPTS

IN THE

## LIBRARY

OF THE

## BRITISH MUSEUM

BY

J. F. BLUMHARDT, M.A.

PROFESSOR OF HINDUSTANI, AND LECTURER ON HINDI AND BENGALI AT UNIVERSITY COLLEGE, LONDON;
AND TEACHER OF BENGALI AT THE UNIVERSITY OF OXFORD.

88021 ae.

PRINTED BY ORDER OF THE TRUSTEES

Exa - 3 - 4

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

London:

SOLD AT THE BRITISH MUSEUM,

AND BY

MESSRS. LONGMANS & CO., 39, PATERNOSTER ROW; BERNARD QUARITCH, 15, PICCADILLY, W.; A. ASHER & CO., 13, BEDFORD STREET, COVENT GARDEN; KEGAN PAUL, TRENCH, TRÜBNER & CO., PATERNOSTER HOUSE, CHARING CROSS ROAD; AND MR. HENRY FROWDE, OXFORD UNIVERSITY PRESS, AMEN CORNER.

1899.

[*All rights reserved.*]

LONDON:
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

# PREFACE.

THE greater part of the Hindi and Hindustani MSS. described by Mr. Blumhardt in this Catalogue are from the collections of Mr. William Erskine, Sir Henry Miers Elliot, Colonel George William Hamilton, and the Rev. A. Fisher.

Each of these collections bears a distinct feature. Mr. Erskine mainly concerned himself with Jain literature, Hindi and Panjabi religious poems, and works on History; Sir H. M. Elliot with Hindustani works on History and Topography, together with miscellaneous treatises referring to the North West Provinces; Colonel Hamilton with Poetry; and Mr. Fisher with Hindi religious treatises in Gurumukhi characters.

The remaining MSS. have been added to the Collection either by presentation or purchase.

ROBERT K. DOUGLAS,

*Keeper of the Department of Oriental Printed Books and MSS.*

BRITISH MUSEUM,

*October*, 1899.

# AUTHOR'S PREFACE.

HINDI is one of the most important of the vernaculars of Northern India. It is evolved from the Sanskrit through the Prakrit, has numerous dialects, and is spoken by the Hindu populations throughout Behar, Oudh, the Punjab, and a considerable portion of Rajputana.

Early Hindi literature dates from the 12th to about the middle of the 16th century. There are, however, comparatively few existing works of that period, and such as there are consist chiefly of heroic poems by bards of Rajputana, of which the Pṛithvīrāj rāsāu, which recounts the exploits of the last Hindu king of Delhi, is the most noteworthy, whether from an historical or a philological point of view. It is said to have been originally written at the close of the 12th century by Chand Bardā'ī, a poet at the court of king Pṛithvīrāj, but it is possible that the work as we now have it was enlarged or recast by bards of a later period. In the present collection there is a copy of this epic poem (no. 49), but unfortunately it is considerably abridged, as compared with other existing copies, and is also imperfect.

To this same period belongs the Haricharitra, a popular translation by Lālach of the tenth Skandha of the Bhāgavatapurāṇa dealing with the life of Kṛishṇa, of which there are four copies written in the Kaithi character; as also the heroic poem Vachanikā (no. 100 art. I., and 101 art. II.), which describes the wars between Jaswant Singh, Rājā of Jodhpur, with the emperor Aurangzeb.

Middle Hindi literature (16th to 18th cent.), which represents the purest and most vigorous development of the language, is well illustrated by copies of the famous Rāmāyaṇa of Tulasī Dāsa, the rhetorical poems of Keśava Dāsa and Sundara Dāsa, a work on medicine by Nainsukh, son of Keśava Dāsa, a treatise on music by Harivallabha, a translation by Hṛidaya Rāma of the popular Sanskrit drama Mahānāṭaka, and by a large number of religious treatises chiefly on the Kṛishṇa cult. The Rāmāyaṇa is written in the Baiswari dialect of Eastern Hindi; the

others are mostly in the Braj-bhasha dialect of Western Hindi, which is spoken on the plains of the Jumna and the Ganges about Agra, Mathura and Delhi. Many of these manuscripts come from the Punjab and are written in the Gurumukhi character peculiar to Sikh writings.

The romance of Ratan Sen, Rājā of Chitor (no. 83), written in Persian characters, is particularly deserving of notice, as showing the gradual introduction of the Persian and Arabic elements into Braj-bhasha verse, resulting eventually in the formation of the Urdu language.

The manuscripts of modern Hindi writers are of little importance. The volumes of miniatures and drawings of the Rāgas and Rāgiṇīs are, however, interesting specimens of native art; and MS. no. 96, which illustrates the postures practised by the Haṭha and Rāja Yogīs, is particularly worthy of notice.

There is also a small collection of Jain religious works. Of these the Gaja-siṃha-charitra (no. 3) dates back as far as Saṃvat 1556 (A.D. 1499), the others having been written during the 17th century.

Panjabi works are few in number. The most important are the four copies of the Ādi Granth, or Sacred Scriptures of the Sikhs; a metrical translation of the Bhagavadgītā by Guru Govind Singh; and a Janamsākhī, or life of Guru Nānak. There is also a finely written complete copy of the Granth of Guru Govind Singh (no. 15), but this is written in a style more closely allied to the Braj-bhasha than to the pure Panjabi dialect of Hindi.

The development of Hindustani, otherwise Urdu, was due to the establishment of the Muhammadan power at Delhi in the 12th century, and to the gradual infusion of the Arabic and Persian vocabulary of the conquering race into the Hindi vernacular. But it was not until the reign of the emperor Akbar, in the 16th century, that this mixed tongue was employed in literary compositions.

The earliest Urdu poets lived under the patronage of the Muhammadan rulers of the Deccan, notably those of Bijapur and Golconda. Of these the most celebrated was Walī of Ahmadabad. He is said to have been the first to adopt the prosody of the Dīwān poems of the Persian poets, a species of literary composition in which all subsequent poets strove to excel.

In the present collection there is a large and fairly representative number of the works of Hindustani writers, chiefly, however, of noted poets of the last century. There are three excellent copies of the Kulliyāt, or complete works, of Saudā, the chief of poets; and one of Zaṭalī, of Jur'at, and of Mīr Ḥasan; besides Dīwān poems by Tābān, Mīr Taḳī, Soz, Ṣāḥibḳirān, Afsos, Rangīn and others.

The romances are mostly works by modern authors, but there are a few written by Dakhani poets of the 16th century, notably a translation of the Persian Ṭūṭī-nāmah, or Tales of a Parrot, made by Ghauwāṣī during the reign of 'Abd Allāh Ḳuṭb Shāh of Golconda.

A large number of the manuscripts described formerly belonged to Sir Henry Miers Elliot, many of which contain valuable notes on the history and topography of the North Western Provinces; and on the castes, method of cultivation, languages and customs of its inhabitants.

Of the two manuscripts which were acquired after the completion of this Catalogue, no. 114, which contains a most interesting collection of letters written by Muḥammad Wājid 'Alī Shāh, the last king of Oudh, during his exile at Calcutta, to his favourite wife Zīnat Begam at Lucknow, is particularly worthy of notice, not only as affording glimpses into the domestic life of the king, but also as a specimen of excellent calligraphy and ornamentation.

Quotations from the manuscripts have been printed exactly as they were written, with the many mistakes and peculiarities of the copyists, except in the case of the Kaithi manuscripts, which appear in the Devanagari character owing to the want of Kaithi type.

J. F. BLUMHARDT.

LONDON,
23*rd October*, 1899.

# ADDITIONS AND CORRECTIONS.

## HINDI AND PANJABI CATALOGUE.

P. 22*a*. *For* Āśvinī *read* Āśvina.

P. 23*a*. *For* Elliott *read* Elliot.

P. 23*b*. *For* व्रभाषा *read* व्रजभाषा

## HINDUSTANI CATALOGUE.

P. 5*a*. Jang-nāmah i Kābul. This work has been lithographed at Lucknow, A.H. 1314 (A.D. 1896), under the title محاربهٔ کابل و قندهار

P. 25*a*. Mr. W. Irvine has kindly supplied the following information regarding the poet Zaṭalī, taken from the Persian Malāḥat i naḳl by Rāo Dalpat Singh (Or. 1828, fol. 74*a*).

"Mirzā Ja'far of Nārnol (poetically Zaṭalī) was executed by Farrukhsiyar's order for having written a parody of the inscription on the Emperor's coin. The wording of the lines as given in various places varies. Presumably this execution took place in the first year of the reign (1125 H., 1713), but it is not mentioned by any of the historians or memoir writers of the time, so far as I have seen. His age must have been 60 (lunar) years, or a little over. See Zar i Ja'farī, p. 34, and a Rubā'ī in the Kulliyāt (ed. 1853), where he says that he was at the time of writing over 60 years of age." The execution of the poet is also noticed by Beale, in his "Oriental Biographical Dictionary" (2nd ed.), p. 189*a*.

## ADDITIONS TO THE INDEXES.

### Index of Titles.


114 . . . تاریخ ممتاز | 115 . . . شکوه فرنگ


### Index of Persons' Names.


Āghā Ḥajw, v. Jalāl al-Dīn Ḥaidar Khān.

Akbar 'Alī Khān, t. Tauḳīr. Tārīkh i mumtāz (1276), 114.

Jalāl al-Dīn Ḥaidar Khān, also called Siyādat Ḥasan Khān, and Āghā Ḥajw, t. Sharaf. Shikoh i Farang (1284), 115.

Muḥammad Wājid 'Alī Shāh, *king of Oudh*. Letters to his wife Zīnat Begam (1272—1276), with portrait, 114.

Sharaf, v. Jalāl al-Dīn Ḥaidar Khān.

Siyādat Ḥasan Khān, v. Jalāl al-Dīn Ḥaidar Khān.

Tauḳīr, v. Akbar 'Alī Khān.

## Classed Index of Works.

### LETTERS.

Tārīkh i mumtāz, a collection of letters by Muḥammad Wājid 'Alī Shāh to his wife Zīnat Begam (1272—1276), 114.

### POETRY.

Shikoh i Farang (1284), by Jalāl al-Dīn Ḥaidar Khān, 115.

## Numerical Index.

Or. 5288 . . 114 Or. 5438 . . . 115

# TABLE OF CONTENTS.

## HINDI AND PANJABI CATALOGUE.


| | PAGE |
|---|---|
| I. THEOLOGY: | |
| A. Christian | 1 |
| B. Hindu | 1 |
| C. Jain | 1 |
| D. Sikh | 5 |
| II. GENEALOGY | 11 |
| III. SCIENCES: | |
| A. Divination | 16 |
| B. Mathematics | 16 |
| C. Medicine | 17 |
| D. Music | 20 |
| IV. DRAMA | 21 |
| V. PHILOLOGY: | |
| A. Grammar | 22 |
| B. Lexicography | 24 |
| VI. RHETORIC AND PROSODY | 26 |
| VII. POETRY: | |
| A. Historical | 32 |
| B. Religious | 37 |
| C. Tales and Songs | 57 |
| VIII. DRAWINGS | 60 |
| IX. MANUSCRIPTS OF MIXED CONTENTS | 64 |
| INDEX OF TITLES | 73 |
| INDEX OF PERSONS' NAMES | 76 |
| CLASSED INDEX | 79 |
| NUMERICAL INDEX | 83 |

# HINDUSTANI CATALOGUE.


| | PAGE |
|---|---|
| HINDUISM | 1 |
| HISTORY: | |
| General History | 3 |
| Special Histories | 3 |
| BIOGRAPHY | 6 |
| Genealogy | 9 |
| Travel | 9 |
| ADMINISTRATION | 10 |
| TOPOGRAPHY | 11 |
| SCIENCES: | |
| Ethics | 13 |
| Mathematics | 13 |
| Medicine | 14 |
| Alchemy | 14 |
| ARTS AND GAMES | 14 |
| PHILOLOGY: | |
| Lexicography | 16 |
| Grammar | 19 |
| PROVERBS | 19 |
| POETRY | 20 |
| ANTHOLOGIES | 45 |
| COMPOSITIONS IN VERSE AND PROSE | 46 |
| TALES AND FABLES | 49 |
| DRAWINGS | 60 |
| MANUSCRIPTS OF MIXED CONTENTS | 61 |
| INDEX OF TITLES | 71 |
| INDEX OF PERSONS' NAMES | 76 |
| CLASSED INDEX | 81 |
| NUMERICAL INDEX | 87 |
| RECENT ACCESSIONS | 89 |

# CATALOGUE OF

# HINDI AND PANJABI

# MANUSCRIPTS.

## I. THEOLOGY.

### A. *CHRISTIAN.*

### 1.

Or. 4546.—Foll. 107; 7¾ in. by 5; 17 to 22 lines, 3¾ in. long; written on English paper, water-marked "J. Simmons, 1823."

The Roman Missal translated into the Parbatiya, or Nepali, dialect of Hindi, spoken in the Districts of the Himalayan valley bordering on Nepal.

The manuscript is neatly written in Kaithi characters. An undated note on the fly-leaf states that it was presented to "Josh. Hayes Esq$^{e}$. from the Rev$^{d}$. M. Wilkinson Missionary." Mr. Wilkinson appears to have been the C.M.S. Missionary who arrived at Gorakhpur in 1823 and died in 1848.*

### B. *HINDU.*

*See under* VII. Poetry.—B. Religious.

* See B. H. Badley's "Indian Missionary Directory," p. 90.

### C. *JAIN.*

### 2.

Harl. 415.—Foll. 43; 9¼ in. by 6¼; 15 to 17 lines, 7¼ in. long; written by a Jain scribe; dated Saṃvat 1673 (A.D. 1616).

A collection of hymns in Marwari verse in praise of the Jain Tīrthaṅkaras and saints.

The manuscript is defective, the first leaf being missing. It was written by Śukladeva Bhaṭṭa, and bears the date Monday, the 6th Phālguna-*badi* Saṃvat 1673, and Śaka 1540.

Colophon: इति संवत् १६७३ वर्षे शाके १५४० प्रवर्त्तमाने फागुण वदि ६ सोमे लिखितं भट शुक्ल देव केन्य हस्ताक्षराणि ॥

There are several notes by former owners, written on blank pages at the beginning of the MS. containing more or less inaccurate descriptions of the work. Another note, on a separate sheet of paper pasted in the volume (fol. 3*), states "A Book in the Brahma or Hanscreet language, (some call it Sanscroot,) which is a Fortune-book about Lucky and unlucky dayes, and whether a

Nativity on such or such dayes shall be Fortunate or unfortunate, &c. It wants the first Leave, w^ch^ was cut out before ever you received it."

## 3.

Add. 26,450c.—Foll. 56—71 (with original foliation from 2 to 17); 10 in. by 4½; 15 to 20 lines, 8½ in. long; dated Saṃvat 1657 (A.D. 1600). [William Erskine.]

### गजसिंह चरित्र

*Gajasiṃha-charitra.*

The legendary story of Prince Gajasiṃha,* son of Rājā Ṛishabha, written in Marwari verse. The poem is in 439 verses, of which the first leaf is missing, the second beginning (verse 11) with an account of the birth of the prince; as follows:—

पूरिमासि सूत जनमीउ। राय ऋषव घति वड कीउ।
नगर माहि सुद्ध हरषातम। गजसिंघ कुमर तसु दीधो नाम॥ ११॥

The date of composition, Wednesday, the first day of Jyeshṭha, Saṃvat 1556 (A.D. 1499), occurs in the last verse of the poem (fol. 71*a*).

This is followed by the scribe's colophon, stating that the copy was made by Ṛishi Khīmajī on Monday, the 2nd Kārtika-*badi*, Saṃvat 1657 (A.D. 1600).

Col. इत श्रीगजसिंघ कुमर चरित्र। संवत् १६५७ वरषि कतग विदि २ सोमे लषतं ऋषि खीमजी।

Appended is a short poem of 13 verses (the last unnumbered) in honour of a saint called Mallajī, followed by a few odd verses which end abruptly, the last leaf of the manuscript being missing. The date of composition, Monday, the 2nd (?) Māgh-*sudi*, S. 1646 (A.D. 1589), occurs in verse 12 of the poem.

*In Prof. Bhandarkar's Cat. of Deccan MSS. (1888), p. 33, appears a Jain MS. in Gujarati called Gajasiṃharāja chopai, and Rājendralāl Mitra deseribes a Magadhi MS. in the Bikaner Cat., p. 676, called Gajasiṃha-purāṇa. These are probably versions of this legend.

## 4.

Add. 22,393.—Foll. 61; 10 in. by 4¼; 15 lines, 7¾ in. long; neatly written by a Jain scribe, apparently in the 19th century.

[Rev. B. Webb.]

### बनारसीविलास

*Banārasī-vilāsa.*

A collection of Braj-bhasha poems by Banārasī Dāsa, a Digambara Jain, on the precepts and doctrines of the Jain religion, comprising 3500 verses in all.

The work begins with a general table of contents, given in 5 verses.

Beg. श्रीजिनायनमः॥ अथ क्रमसूचनिका सवैया इकतीसा प्रथम सहसनाम सिंदूरप्रकरधाम बावनी सवैया वेदनिरनैपंचासिका

Then follows the Jinasahasranāma, a poem in 102 verses in praise of the Tīrthaṅkaras, beginning:—

अथ बानारसीविलास लिष्यते अथ जिनसहसनांम लिष्यते
परमदेव परनांम करि गुरु कौं करौं प्रणांम
बुधि बल वरनौं ब्रह्म के सहस अठोत्तर नांम १

This poem was completed on Sunday, the 5th Śrāvaṇa-*sudi*, S. 1690 (A.D. 1633).

संवत सोलह सै नवै आवन सुदि आदित्य
करन छत्र शित पंचमी प्रगटयौ नांम कवित्त १०१

The next two poems, viz. Muktimuktāvalī (104 vrs.) and Bāvanī (52 vrs.) are dated S. 1691 (A.D. 1634) and S. 1682 (A.D. 1625) respectively, the dates being given at the conclusion of each.

The rest of the volume consists of a large number of small poems without dates, of from 5 to 50 verses each, with separate headings and colophons.

Final col. इति श्रीबनारसीविलास भाषा संपूर्ण शुभंभवतु ग्रंथाग्रंथ ३५००

# 5.

Add. 26,358E.—Foll. 39 to 50; 9½ in. by 4; 15 lines, 8¼ in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

## समयसार

*Samayasāra*, also called *Samayasāra nāṭaka*.

A treatise in Braj-bhasha verse on the principal teachings of Jain philosophy, by Banārasī Dāsa. The work begins with a hymn of praise to Pārśvanātha and other Jain saints, as follows:—

करम भरम जग तिमर हरन खग उरग लखन पग
सिव मग दरसी
निरखन नयन भविक जल वरषत हरषत अमित
भविक जन सरसी

The Samayasāra, or Samayasāra-prābhṛita, was originally written in Sanskrit by Kundakundāchārya, a celebrated teacher of the Digambara sect, and author of several works on the Jain religion.* The work contains chiefly an exposition of the Navatattva,† or "Nine Principles," which form the fundamental basis of the teachings of Jain philosophy.

There are two Sanskrit recensions‡ of the Samayasāra, one, in 415 *gāthas* by Amṛitachandra, the other, called Tātparyavṛitti,§ in 439 *gāthas*.

The present work, by Banārasī Dāsa, is a Hindi version of Amṛitachandra's recension, arranged in 12 chapters (*dvāra*) containing 573 verses, to which the author has added an additional 155 verses, in different metres, on various other teachings of Jain philosophy, making 728 verses in all.

This MS. is incomplete, breaking off in the middle of verse 137* in the 3rd chapter. The complete work has been published in the Prakaraṇa-ratnākara (vol. ii., pp. 345—576, Bombay, 1876), with a Gujarati commentary by the editor Bhīmasiṃha Māṇaka, based on a Hindi *vyākhyā* by Pandit Rūpchand. The work is divided into the following 12 chapters:—

1. Jīva-dvāra; or the sentient principle, the soul.
2. Ajīva-dvāra; or inanimate matter.
3. Kartākarmakriyā-dvāra; or the agent, the action, and its consequent result.
4. Puṇya and Pāpa; or merit and demerit.
5. Āśrava†-dvāra; or the entrance of sin into the soul.
6. Saṃvara-dvāra; or the prevention of Āśrava by self-control.
7. Nirjarā-dvāra; or the annihilation of the effects of past actions (*karma*) by self-mortification.
8. Bandha-dvāra; or the fetters, or evil impulses produced by *karma*, which bind down the soul.
9. Moksha-dvāra; or final deliverance of the soul from the bonds of action.
10. Sarva-viśuddhi; or perfect purity.
11. Syādvād‡-dvāra; or the assertion of possibilities.
12. Sādhyasādhaka; or the object to be attained, and its attainment.

* See Peterson's 2nd Report, p. 80, and 5th Report, p. xi.; also Bhandarkar's Report, 1883-84, p. 91.

† See J. Stevenson's translation of the Navatattva-sūtra, appended to his translation of the Kalpa-sūtra of Bhadrabāhu; also Colebrooke's Essays, vol. i., pp. 405 and 444, and Wilson's "Sects of the Hindus," vol. i. (London, 1861), pp. 306 sqq.

‡ See Dr. E. Leumann's "Strassburg Collection of Digambara MSS.," described in the Vienna Oriental Journal, vol. xi., p. 310.

§ A copy of this recension is noticed in Rājendralāl Mitra's Bikaner Cat., p. 268, under the authorship of "Kundachandra Áchárya" (*sic* in colophon). It is classified under "Dictionaries," and is described as being "A classified list of Sanskrit words."

* Verse 138 in the printed edition.

† See Prof. Bhandarkar's definitions of these terms (Report 1883-84, p. 106).

‡ "The celebrated Saptabhaṅgīnaya, or the seven modes of assertion." (Bhandarkar, *ibid.*, p. 95.)

Banārasī Dāsa states at the conclusion of the work (vrs. 723 and 724) that it was written by order of the *Pañchapurusha*,* and completed on Sunday, the 13th Āśvina-*sudi*, expired, Saṃvat 1693 (A.D. 1636). The verses, taken from the printed edition, are as follows :—

तब बनारसी मनमहि आनी, कीजे तो प्रगटे जिनवानी ।
पंच पुरुषकी आज्ञा लीनी, कवित बंधकी रचना कीनी ॥ ७२३ ॥
सोरहसें तिरानवे बिते, आसुमास सितपक्ष बितीते ।
तिथि तेरसि रविवार प्रवीना, तादिन ग्रंथ समापत कीना ॥ ७२४ ॥

Professor Bhandarkar† mentions a Hindi version of the Samayasāra made by one Rājamalla‡ some time previous to Saṃvat 1709, the date on which Hemarāja completed a Hindi commentary on the Pravachanasāra, another Sanskrit work by Kundakundāchārya. That version was therefore written about the same time as this translation by Banārasī Dāsa, but no mention, or notice of it, can be found elsewhere.

There is a complete copy of the present work in the India Office Library, dated Monday, the 3rd Āśvina-*sudi*, S. 1734 (A.D. 1667). Another copy, dated S. 1758 (A.D. 1701) is noticed in Prof. Bhandarkar's Report, 1887–91, p. 112.

## 6.

Add. 26,363.—Foll. 44; $10\frac{3}{4}$ in. by $4\frac{1}{2}$; 14 lines, $8\frac{1}{4}$ in. long; with ruled margins, written apparently at the close of the 18th century. [WILLIAM ERSKINE.]

* A term made use of in the Bṛihatsaṃhitā (Adh. 69) to indicate five royal personages born under certain constellations, but difficult to understand in connection with Jain religion.

† Report 1883-84, p. 91.

‡ Probably the same as Rājamallasuri, a Digambara Jain mentioned by Peterson (Report v., p. lviii.) as the author of Adhyātmakamalamārtaṇḍa, a copy of which work, dated Saṃvat 1663, is described in his Report iv., p. 131. Another copy, dated Saṃvat 1675, is noticed in Bhandarkar's Report 1884-87, p. 101.

## श्रीपालचरित्र

*Śrīpālacharitra.*

The Jain legendary story of Śrīpāla, king of Malwa, written in Magadhi (Prakrit) verse by Vinayavijaya Gaṇi and Yaśovijaya Gaṇi.

Beg. कलपवेल कवियणतणी सरसति करो सुपसाय
सिद्धचक्रगुण गावतां पूरि मनोरथ माय ॥ १ ॥

The poem is in 4 cantos (*khaṇḍa*), containing altogether 41 chapters (*ḍhāla*) and 1751 *gāthas*. It was commenced in S. 1736 (A.D. 1679) by Vinayavijaya, a Digambara Jain of the Tappagachcha, pupil of Kīrtivijaya Gaṇi. He died after writing 750 gāthas, and the work was then completed by Yaśovijaya Gaṇi the follower (सेवक) of Nayavijaya.* An analysis of the poem is given in the Mackenzie Collection, vol. ii., p. 113.

This copy is defective, breaking off in verse 4, ḍhāla iii. of the 4th khaṇḍa (fol. 99*a* in the Bombay edition of 1877).

The story appears to have been originally written in Sanskrit by Nemidatta Yati in S. 1585 (A.D. 1528).†

Another Hindi version of this story, composed by Jinachandra Suri of the Kharataragachchha in S. 1740 (A.D. 1683), was printed at Calcutta under the editorship of Pandit Kṛishṇachandra Aḍhikārī of Benares in S. 1930 (A.D. 1874).‡ This version is in 49 ḍhālas, and 1225 gāthas.

Dr. Kielhorn (Bombay Report, 1880-81, p. 79) notices a Prakrit copy of Śrīpālacharitra with a Sanskrit commentary by Kshamākalyāṇa, and also (p. 101) another version in Sanskrit by Hemachandra, entitled Śrīpālanarendra kathā.§

* See the colophon to the Bombay edition of 1877.

† See Prof. Bhandarkar's Report for 1883-84, pp. 117 and 123. See also S. R. Bhandarkar's Deccan Coll. Cat. (1888), pp. 38 and 362.

‡ In Sir Monier-Williams' Library at the Indian Institute, Oxford.

§ See also the Deccan Coll. Cat., pp. 193 and 67.

Two Prakrit MSS. are noticed in the Benares Cat., p. 458, one entitled Śrīpālanareśvara kathā, in 2000 ślokas, the other Śrīpālarāsa,* in 2500 ślokas, by Yaśavijaya (श्रीयशविजयकृतः) with Bhasha notes. The latter, of which a copy is also mentioned in the Deccan Coll. Cat., p. 11, is probably a copy of the present work.

A Magadhi version, entitled Śrīpālapurāṇa (in the colophon Śrīpālacharita), with a Sanskrit commentary by Jinaharsha Suri, is described in Rājendralāl Mitra's Bikaner Cat., p. 698. Professor Weber notices a Bhasha version in 1307 verses (Berlin Cat., i., p. 374), and S. R. Bhandarkar (Deccan Cat., p. 334), a Magadhi MS. by Ratnaśekhara Suri, entitled Śrīpālanarendra kathā.

## 7.

Or. 4533.—Foll. 30; 10 in. by 4¼; 13 to 20 lines, 8 in. long; with ruled margins; written apparently in the 19th century.

[Col. S. B. Miles.]

### द्रव्यगुणपर्याय नो रास

*Dravyaguṇaparyāya.*

A Jain metaphysical treatise in Marwari verse, by Yaśovijaya Gaṇi, accompanied by an anonymous Gujarati commentary (*bālavabodha*). The text and commentary combined bear the Gujarati title Dravyaguṇaparyāya-no rās.

Beg.

श्रीगुरुजीतविजय मनि धरी श्रीनयविजय सुगुरु आदरी
आतम अरथी नइं उपकार करइं द्रव्य अनुयोग विचार ॥ १ ॥

Yaśovijaya was a pupil of Jitavijaya and Nayavijaya,† and the author of another work, entitled Jñānabindu-prakaraṇa.‡ He flourished about the middle of Saṃvat 1700.

The work contains an exposition of the "Dravya, or substance, with Guṇas, or qualities, and Paryâyas, or developments or modifications."* It is divided into 17 chapters (*ḍhāla*) containing altogether 283 *gāthas*. The commentary extends only to the end of the 14th *ḍhāla*. The text, thus far, is written in 4 lines to the page, the commentary being inserted between the lines in a smaller script. A note at the end of the MS. gives briefly the contents of each chapter.

The work, both text and commentary, has been published in the collection of Jain publications, edited by Bhīmasiṃha Māṇaka, entitled Prakaraṇa-ratnākara, vol. i., pp. 337–412 (Bombay, 1876).

The present copy is neatly written by a Jain scribe, and has the Jain mystic diagram at the commencement.

---

## D. *SIKH.*

## 8.

Or. 1125.—Foll. 696; 12 in. by 14½; 21 lines, 9¾ in. long; beautifully written in large Gurumukhi characters, apparently early in the 19th century.

### ਆਦਿ ਗ੍ਰੰਥ

*Ādi Granth.*

The Sacred Scriptures of the Sikhs.

The Ādi Granth, also called the Granth Sāhib, was compiled during the reign of Arjun, the fifth of the Sikh Gurus (A.D. 1581—1606). It comprises the writings of Guru Nānak, the founder of the Sikh religion, and of his successors Angad, Amar Dās, Rām Dās, and Arjun, together with a collection of hymns by Rāmānanda, Kabīr, Sūradāsa, and several other celebrated Hindu Bhagats, anterior to Nānak; also verses

* A Sanskrit MS. with this title by Parimala is mentioned in Peterson's Report iv. (1894), p. 57.

† See Klatt's Onomasticon, p. 50, and Peterson, iv., p. lxviii.

‡ See Peterson, iv., p. ci.

* Bhandarkar's Report, 1883–84, pp. 95 *sqq.*

by a Muhammadan saint called Farīd, and panegyrics of the Gurus by court-bards or Bhāṭs. To these were added later on the compositions of Tegh Bahādur the ninth Guru (A.D. 1664—1675).*

The work commences, as in the printed editions, with the Japjī of Guru Nānak.

Invocation: ਸਤਿ ਨਾਮ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Beg. ਜਪ ॥ ਆਦਿ ਸਚ ਜੁਗਾਦਿ ਸਚ
ਹੈ ਭਿ ਸਚ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚ ॥

The present copy agrees closely with the Lahore editions of the Granth, except that, at the conclusion of the work, it contains three additional hymns by Nānak, and a prose composition, entitled Hakīkat Rāje Sivnābh kī, which are not included in the printed editions of the text.† These are placed between the Mundāvaṇī of Nānak and the Rāgmālā (foll. 692*a*—695*a*).

The Hakīkat has reference to Sivnābh, king of Ceylon, and to former rulers from the time of Māyādunne.‡ It describes Ceylon as being 3 days journey from Negapatam, the seaport town of Tanjore, and shortly notices the establishment of Sikh and Bhāṭriyā communities in that island, with reference to some of its rulers. According to Cunningham, it "is said to have been composed by one Bhaee Bhunnoo in the time of Govind."§ It is written in old Hindi with a plentiful admixture of Persian words.

Beg. ਹਕੀਕਤ ਰਾਯਮੁਕਾਮ ਰਾਜੇ ਸਿਵਨਾਭ ਕੀ ॥ ਹਕੀਕਤ ਰਾਯਮੁਕਾਮ ਸਿਵਨਾਭ ਰਾਜੇ ਕੀ ॥ ਨਾਗਾਪਟਣੁ ਥਿਦਰਿਤਿ ਜਾਫ਼ਰ ਸਹਰਗਾਹ ਤਹਾ ਕਾ ਰਾਜਾ ਅਇਰਾਪਤਿ ਨਾਇਕੁ ਹੈ ॥ ਤਹਾ ਫ਼ਲਾਇਤ ਰਾਮ ਰਾਜੇ ਕੀ ਹੈ ਤਹਾਤੇ ਲੌਕ ਜਹਾਜਿ ਚੜ੍ਹਤਾ ਹੈ ॥

A small portion only of the Ādi Granth has been translated by Dr. Trumpp. A careful translation of the entire work has just been completed by Mr. M. Macauliffe, late Divisional Judge in the Panjab, but as yet it has not been published.

The first two pages of the Japjī are written in gilt letters on separate sheets of paper pasted in the volume. There is a complete index to the different books of the Granth, and to the first words of each Śabd, Ślok, or separate hymn. Several "Bhog" marks have been made on blank sheets of paper at the beginning and end of the volume. These are crosses broadly daubed on with yellow or some other pigment, with which it is customary to mark the Granth after the reading of the whole of the work has been completed at some public place of worship or assembly.

The following recipe for the preparation of ink follows immediately on the last verse of the text (fol. 695*b*, l. 20) and is repeated on the next page :—

ਸਿਆਹੀ ਕੀ ਥਿਧਿ ਕਜਲੁ ਸਿਰਸਾਹੀ ਇਕ ਦੂਰਿ ਕਾ ਕਜਲੁ ਲੈਲਾ ੧ ਬੀਜਾਬੋਲ ਸਿਰਸਾਹੀ ਇਕ ੧ ਗੋਦ ਕਿਕਰ ਕਾ ਸਿਰਸਾਹੀ ੨ ਲਾਜਵਰਦੁ ਰਤੀ ੧

The following note appears at the end of the volume :—

"After the Infantry charging the Enemy at Goojerat the Cavalry and Light Artillery pursued the fugitive Sikhs and Afghans. The Infantry then advanced steadily in line until clear of the blazing Camp, when they filed Arms. It was there I found this Book in a Tent of one of the hostile Chiefs—probably Shere Singh's. This is called the Grunth or Code of Sikh Religion. It is

* See Trumpp's "Ādi Granth," p. cxix.; Cunningham's "Hist. of the Sikhs," p. 367 (2nd ed.); Sir Monier-Williams' "Brahmanism," pp. 169—178; Barth's "Rel. of India" (Trübner's Or. Ser.), p. 224; Wilson's "Rel. Sects," i., 274.

† See footnote [2] to p. cxxi. of Trumpp's "Ādi Granth," and Cunningham's notice of this "Supplement of the Grunt'h."

‡ See "Arch. Survey of Ceylon—Kegalla District," pp. 5 *sqq.*, and "Mahāvaṃśa," chap. xciii.

§ "Hist. of the Sikhs," p. 371. His description of the work, as having reference to a "Pōtee" or sacred writing known as "Pran Singhlee," is quite inaccurate.

highly prized by the Sikhs, and I have had many solicitations for it from Sikh gentlemen.

Lahore, 1849 April. Henry Erskine.

[Illegible.] 10 foot.

Below this note appears the signature of "J. W. Daveran, Military Prison, Cork, 1851," and, on a blank leaf further on, the signature of Mr. H. Erskine with the date "Goojerat 21 Febry. 1849."

## 9.

Or. 2159.—Foll. 806; 11 in. by 13; 23 lines, $7\frac{3}{4}$ in. long; written by different hands, with ruled margins, dated Saṃvat 1802 (A.D. 1745).

Another copy of the Ādi Granth, with Index.

This copy also contains the additional poems noted in the preceding.

The date of the completion of the copy, the 5th day of Māgha-*sudi*, S. 1802, is given in a note before the Index (fol. 1*a*).

A list of the ten Gurus and the date on which each of them died is given at the end of the Index (fol. 31*b*).

| | | |
|---|---|---|
| 1. Nānak | 10th Āśvina-*badi* | S. 1596. |
| 2. Angad | 4th Chaitra-*sudi* | S. 1619. |
| 3. Amar Dās | 15th Bhādra-*sudi* | S. 1631. |
| 4. Rām Dās | 3rd Bhādra-*sudi* | S. 1638. |
| 5. Arjun | 4th Jyeshṭha-*sudi* | S. 1663. |
| 6. Har Govind | 5th Chaitra-*sudi* | S. 1710. |
| 7. Harí Rāe | 9th Kārtika-*badi* | S. 1718. |
| 8. Har Kishan | 14th Chaitra-*sudi* | S. 1721. |
| 9. Tegh Bahādur | 5th Māgha-*sudi* | S. 1732. |
| 10. Govind Singh | 5th Kārtika-*badi* | S. 1765. |

The following simple recipe for the preparation of ink appears at the end of the volume:

ਸਿਆਹੀ ਕੀ ਬਿਧਿ ॥ ਤਿਨਿ ਪਿਸੇ ਕਥੁ ਚਉਥਾਈ ਸੁਹਾਗਾ ਲੋਹੇ ਕਾ ਭਾਂਡਾ ਲੋਹੇ ਕਾ ਡੰਡਾ ॥ ਦਿਨਿ ਸਤ ਘੋਟਲੀ ਰਵਾਲ ਰਖਲੀ ॥ Three parts of catechu to one of borax. Pound for 7 days in an iron mortar with an iron pestle.

## 10.

Or. 2748.—Foll. 758; $10\frac{3}{4}$ in. by $12\frac{3}{4}$; 21 to 25 lines, $7\frac{3}{4}$ in. long; neatly written, with ruled margins, apparently in the 19th century. [Rev. A. Fisher.]

Another copy of the Ādi Granth, and Index; without the additional poems contained in the two preceding copies.

This volume appears to have been much used. There are no less than twelve "Bhog" marks. Parts of some of the leaves have been torn off, possibly by constant use, but these have been carefully patched up, and the text re-written.

This copy also contains a recipe for the preparation of ink, which is more elaborate in its details than those in the above two copies.

ਸਿਆਹੀ ਕੀ ਬਿਧਿ ॥ ਸਿਰਸਾਹੀ ਕਜਲ ਦਜਠ ॥ ੧ ਬੋਲ ॥ ੨ ਸਿਰਸਾਹੀ ਗੁਦੁ ਕਿਕਿਰ ਕਾ ॥ ੧ ਇਕ ਰਤੀ ਲਜਦਰੀ ॥ ੧ ਇਕ ਰਤੀ ਸੁਇਨਾ ॥ ੧ ਚੰਜੇ ਸਾਰ ਕਾ ਪਾਲੀ ॥ ਤਾਮੇ ਕਾ ਭਾਂਡ ॥ ਨਿਮ ਕੀ ਲਕੜੀ ॥ ਦੂਰ ਕਾ ਕਲਜੁ ॥ ਦਿਨ ਦੀਪ ਥਸਲੀ ਰਵਾਲ ਰਖਿਲੀ ॥

## 11.

Add. 25,680.—Foll. 823; 14 in. by $12\frac{3}{4}$; 20 to 22 lines, 10 in. long, written in large Gurumukhi characters. Nineteenth century.

Another copy.

The text differs slightly from that in the printed editions in the few poems at the end immediately preceding the Rāgmālā. The volume has a complete index (foll. 1—33). There are numerous Bhog-marks on blank leaves before and after the index, and at the end of the volume.

## 12.

Or. 847.—Foll. 83; a minute volume, half an inch square, 6 lines to the page. Nineteenth century. [Arthur Grote.]

## ਜਪਜੀ

*Japjī.*

The introductory chapter of the Ādi Granth, written in Gurumukhi characters.

The Japjī, a hymn composed by Guru Nānak, is repeated daily by his followers, and constitutes the opening chapter of his Granth. An English translation (with the text) will be found in Dr. Trumpp's "Ādi Granth." Another translation has been made by Bawa Chhajju Singh, Lahore, 1893.

On an envelope accompanying this copy is written: "1st chap. of Grunth in the Gourmookhee character. Given me by Mungul Singh the Sikh in charge of the Golden Temple, Umritsur. May /68."

## 13.

Or. 5077.—Extracts from the Ādi Granth, written in minute Gurumukhi characters on thin leaves, 5 lines to the page, forming a volume half an inch square. 19th century.

The manuscript is defective. The first leaf, numbered ੬੯, contains only a part of a verse. The rest of the volume, numbered ੧-੨੪, is taken from the Rāg Rāmkalī of Guru Nānak (Mahallā I.).

## 14.

Add. 26,525.—Foll. 212; 2½ in. by 2; 6 lines, 1¼ in. long; written apparently in the 19th century. [William Erskine.]

## ਸੁਖਮਨੀ

*Sukhmaṇi.*

Devotional hymns of the Sikhs, composed by Arjun, the Fifth Guru. (A.D. 1581—1606).

Beg.

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥
ਸਤਿ ਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥ ੧ ॥

The Sukhmaṇi consists of 24 Śabds, and constitutes one of the collection of hymns in the Rāg Gaurī of the Ādi Granth. A translation of the work will be found in Dr. Trumpp's "Ādi Granth," pp. 378—424.

This copy is imperfect; breaking off in the middle of Śabd xx.

## 15.

Add. 21,452.—Foll. 539; 11¼ in. square; 24 lines, 7¾ in. long; neatly written in Gurumukhi characters, with ruled coloured margins. Nineteenth century.

[Lewin Bowring.]

The Granth, or Book of the Tenth Guru, commonly called Daswen Pādshāh kā Granth.

Govind Singh, the 10th Sikh Guru, succeeded his father Tegh Bahādur in A.D. 1675, and died in A.D. 1708. He changed the purely religious character of the Sikh religion into that of a military organization, specially through a feeling of bitter enmity against the oppressive bigotry of the Emperor Aurangzeb. With this object in view he composed this second Granth "for his followers, which should rouse their military valour and inflame them to deeds of courage."*

The language of this Granth is chiefly Hindi, always written and printed in Gurumukhi characters. Part of it was composed by Govind Singh himself, but "by far the larger portion is said to have been composed by four scribes in the service of the Gooroo; partly, perhaps, agreeably to his dictation. The names of Sham and Ram occur as two of the writers, but, in truth, little is known of the authorship of the portions in question."†

* Trumpp's "Ādi Granth," p. xci.

† Cunningham's "Hist. of the Sikhs" (2nd ed., 1853), p. 372.

The Granth contains the following works, which are fully described in Cunningham's "Hist. of the Sikhs." *

I. Foll. 7—11*a*. (१—५) ਜਾਪਜੀ Jāpjī. Hymns for daily use, in imitation of the Japjī or introductory hymns of the Ādi Granth.

Beg.

ਚਕ੍ਰਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥
ਰੂਪਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹ ਨ ਸਕਤ ਕਿਹ ॥

II. Foll. 11*a*—20*b*. (५—१४) ਅਕਾਲ ਉਸਤਤ Akāl-ustut. A hymn in praise of the "Immortal Being."

Beg. ਅਕਾਲ ਪੁਰਖੁਕੀ ਰਛਿਆ ਹਮਨੈ ॥
ਸਰਬ ਲੋਹਦੀ ਰਛਿਆ ਹਮਨੈ ॥

III. Foll. 20*b*—31*a*. (१४—२५) ਬਚਿਤ੍ਰ ਨਾਟਕ Vichitra nāṭak. Govind Singh's account of his family and mission.

Beg.

ਨਮਸਕਾਰ ਸ੍ਰੀ ਖੜਗਕੋ ਕਰੌ ਸੁਧਿਤੁ ਚਿਤੁ ਲਾਇ ॥
ਪੂਰਨ ਕਰੌ ਗ੍ਰੰਥ ਇਹ ਤੁਮ ਮੁਹਿ ਕਰਹੁ ਸਹਾਇ ॥ ੧ ॥

The first five chapters of this work have been translated by Captain G. Siddons (J. A. S. B., vols. xix. and xx.). See also Cunningham's abstract, pp. 388—390 of his History.

IV. Foll. 31*a*—39*b*. (२५—३३) ਚੰਡ੍ਰੀਚਰਿਤ੍ਰ Chaṇḍī-charitra. Legends of the goddess Kālī, taken chiefly from the Mārkaṇḍeya-purāṇa.

Beg.

ਆਦਿ ਅਪਾਰ ਅਲੇਖ ਅਨੰਤ ਅਕਾਲ ਅਭੇਖ ਅਲਖ ਅਨਾਸ ॥
ਕੈਸਿਦ ਸਕਤ ਦਏ ਸ੍ਰੁਤਿ ਚਾਰ ਰਜੋਤਮਸਤ ਤਿਹੁ ਪੁਰਬਾਸ ॥

V. Foll. 39*b*—45*b*. (३३—३९) ਚੰਡ੍ਰੀਚਰਿਤ੍ਰ Chaṇḍīcharitra. A smaller version of the same legends of Kālī.

* Dr. Grierson describes a Granth of Govind Singh, the contents of which appear to be entirely different from those in this volume. See "Vern. Lit.," p. 69.

Beg. ਮਧਿਖਦਈਤਸੂਰਯੰ ॥ ਬਢਿਯੋਸੁਲੋਚਪੂਰਯੰ ॥
ਸੁਦ੍ਰਾਜਜੀਤਯੰ ॥ ਤ੍ਰਿਲੋਕਰਾਜਕ੍ਰੀਤਯੰ* ॥ ੧ ॥

VI. Foll. 45*b*—48*a*. (३९—४२) ਚੰਡ੍ਰੀ ਦੀ ਵਾਰ Chaṇḍī dī wār. A hymn of praise to Kālī.

Beg.

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਕੈ ਗੁਰ ਨਾਨਕ ਲਈ ਧਿਆਇ ॥
ਫਿਰਿ ਅੰਗਦ ਗੁਰਤੇ ਅਮਰਦਾਸ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ॥

VII. Foll. 48*a*—57*b*. (४२—५१) ਗਿਆਨਪਰਬੋਧ Gyān-prabodh. Praises of the Almighty.

Beg. ਨਮੋ ਨਾਥ ਪੂਰੇ ਸਦਾ ਸਿਧ ਕਰਮੰ ॥
ਅਛੇਦੀ ਅਭੇਦੀ ਸਦਾ ਏਕ ਧਰਮੰ ॥
ਕਲੰਕ ਬਿਨਾ ਨਿਹਕਲੰਕੀ ਸਰੂਪੰ ॥
ਅਛੇਦੰ ਅਭੇਦੰ ਅਖੇਦੰ ਅਨੂਪੇ ॥ ੧ ॥

VIII. Foll. 57*b*—226*b*. (५१—२२०) ਚੌਬੀਸ ਅਓਤਾਰ Chaubīs avatār, or The Twenty-four Incarnations, said to be written by one Śyāma. Of these, the descriptions of the incarnations of Rāma and Kṛishṇa are the most extensive, that of Kṛishṇa, taken from the 10th Skandha of the Bhāgavatapurāṇa, occupying no less than 2491 verses.

Beg. ਅਬ ਚਉਬੀਸਉਚਰੇ ਅਵਤਾਰਾ ॥
ਜਿਹ ਬਿਧਿ ਤਿਨਕਾਲ ਖਾਅਖਾਰਾ ॥
ਸੁਨੀ ਯਹੁ ਸੰਤਿ ਸਬੈ ਚਿਤ ਲਾਈ ॥
ਬਰਨਤ ਸਿਯਾਮ ਜਥਾ ਮਤ ਭਾਈ ॥

The short poem ਮਹਿਦੀ ਮੀਰ ਬਧ, Mahdī Mīr badh, in 11 verses, forms the conclusion of this book. See Cunningham's History, p. 390.

IX. Foll. 226*b*—236*a*. (२२०—२३०) ਬ੍ਰਹਮਾ ਅਵਤਾਰ Brahmā avatār. An account of seven incarnations of Brahma.

Beg.

ਸਤਿ ਜੁਗ ਫਿਰ ਉਪਰਾਜ ॥ ਸਬਨ ਉਤਨੇ ਕਰਮਾਜ ॥
ਸਬ ਦੇਸ ਅਉਰ ਬਿਦੇਸ ॥ ਉਠ ਧਰਮ ਲਾਗ ਨਰੇਸ ॥ ੧੨ ॥

The numbering of the verses follows on that of the previous poem, appended to the Chaubīs avatār.

* ਤ੍ਰਿਲੋਕਰਾਜਭੀਤਯੰ in printed editions.

X. Foll. 236*a*—265*a*. (੨੩੦—੨੫੯) ਰੁਦ੍ਰ ਅਵਤਾਰ Rudra avatār. The incarnations of Śiva.

Beg.

ਅਬ ਕਹੌ ਭਉਨ ਸੁਧਾਰ ॥ ਜੋ ਧਰੇ ਰੁਦ੍ਰ ਅਵਤਾਰ ॥
ਅਤਿ ਜੋਗ ਸਾਧਨ ਕੀਨ ॥ ਤਬ ਗਰਬ ਕੋ ਰਸਿ ਭੀਨ ॥੧॥

XI. Foll. 265*b*—267. (੨੫੯—੨੬੭) ਸ੍ਰੀ ਮੁਖਬਾਕ ਸ੍ਵੈਯਾ Mukh-bāk. Thirty-two verses in the Savaiyā metre by Govind Singh.

Beg.

ਸਤਿ ਸਦੈਵ ਸਰੂਪ ਸਤਬ੍ਰਤ ਆਦਿ ਅਨਾਦਿ ਅਗਾਧ ਅਜੈਪੈ ॥
ਦਾਨ ਦਯਾ ਦਮ ਸੰਜਮ ਨੇਮ ਜਤਬ੍ਰਤ ਸੀਲ ਸੁਬ੍ਰਿਤ ਅਬੈਪੈ ॥

XII. Foll. 268—302*b*. (੨੬੨—੨੯੬) ਸ਼ਸਤ੍ਰਨਾਮਮਾਲਾ Śastranāmamālā. A poem in 1319 verses in praise of weapons of war, with their names and descriptions.

Beg.

ਸਾਂਗ ਸਰੋਹੀ ਸੈਫ ਅਸਤੀਰ ਤੁਪਕ ਤਰਵਾਰ ॥
ਸੰਜਾ ਤਕ ਕਵ ਚਾਂਡਿ ਕਰ ਕਰੀ ਅੋਰਛਪ ਮਾਰ ॥ ੧ ॥

XIII. Foll. 302*b*—523. (੨੯੬—੫੨੭) ਪਖਿਯਾਨ ਚਰਿਤ੍ਰ Pakhiyān-charitra. Tales illustrative of the characteristic qualities of women. These comprise 405 tales, with a total number of 7555 verses.

Beg. ਤੁੰਪੀ ਖੜਗਧਾਰਾ ਤੁੰਪੀ ਬਾਢਵਾਰੀ ॥
ਤੁੰਪੀ ਤੀਰਭਰਵਾਰੀ ਕਾਤੀ ਕਟਾਰੀ ॥

XIV. Foll. 524—539. (੫੨੮—੫੩੩) ਜਫਰਨਾਮਹ ਸ੍ਰੀ ਮੁਖਬਾਕ Ẓafar-nāmah. Twelve stories (*hikāyat*) comprising 863 verses, which were sent as a warning to the Emperor Aurangzeb. The stories are in Persian, and are said to have been composed by Govind Singh himself.

Beg. ਕਮਾਲੰ ਕਰਾਮਤ ਕਾਜਮ ਕਰੀਮ ॥
ਰਜਾਬਖਸ ਰਾਜਕਰਹਾਕੋ ਰਹੀਮ ॥

Of the works contained in this Granth nos. I.—VII. have been frequently printed together under the title Das Granthī (ਦੋਖੀ ਦਸ ਗ੍ਰੰਥੀ). The other works, with the exception of no. XIV., do not seem to have been published.

This copy is beautifully written, the verses, headings of chapters, and colophons being clearly indicated in red. The work is preceded by an index, giving the commencement of the first line of each separate book, chapter, or subject, with reference to the number of the leaves. A "Bhog" mark appears at the commencement (fol. 7*a*).

On the fly-leaf is written "Dăshăm Pádisháh dá Grănth or The Book of the Tenth King, Gooroo Gòvind Singh. Umritsur 1847."

## 16.

Or. 2759.—Foll. 182; 6 in. by 5; 10 lines, $4\frac{3}{4}$ in. long; dated Saṃvat 1830 (A.D. 1773).

[Rev. A. Fisher.]

### परचिञां प्रेम भगतां

*Parchiyān Prem-bhagatān.*

Hymns in praise of famous Bhagats, written in Gurumukhi characters, and ascribed to Guru Govind Singh.

Heading: ਪਰਚੀਆਂ ਪ੍ਰੇਮਭਗਤਾਂ ਕੀਆ ਮਹਿਲਾ ੧੦

Beg.

ਦੋਹਰਾ ॥ ਉਅੰ ਨਮੋ ਪਰਮਾਤਮਾ ਪੂਰ ਰਹਿਉ ਸਭ ਅੰਗ ॥
ਆਦਿਮਧਿਟੁਨਿ(?) ਅੰਤਿ ਇਕ ਡਾਕੋ ਜਗਤੁ-ਤਰੰਗ ॥ ੧ ॥

The Bhagats, or Saints, are: 1. Kabīr; 2. Dhannā; 3. Trilochan; 4. Nāmdev; 5. Ravidās; 6. Mīrā Bāī; 7. Karmā Bāī; 8. Pīpā; 9. Sainu; 10. *Sadhnā*; 11. *Vālmīki*; 12. Sukhdev; 13. *Bandhak*; 14. Dhruva; 15. Prahlād. Of these the writings of the first ten are included in the Ādi Granth.* The others are mythological characters. There is an index to the volume, which was originally in two parts. See Or. 2760 (no. 82). The date ਸੰਮਤ ੧੮੩੦ ਕਤਕੋ ਪਹਿਲੇ ੧ is written at the end of the index.

* Cf. the list of Bhagats given in Trumpp's "Ādi Granth," p. cxix, and Cunningham's "Hist. of the Sikhs" (2nd ed.), p. 370.

# II. GENEALOGY.

## 17.

Add. 26,543.—Foll. 8; 7¼ in. by 6; 14 lines, 4 in. long; neatly written in thick letters, with ruled margins, apparently in the 19th century. [WILLIAM ERSKINE.]

A brief account of the life of Vallabhāchārya, the founder of the Rādhāvallabhī sect of Vaishṇavas, and of his immediate successors; written in the Kanauji dialect of Hindi.

Begin. श्रीवल्लभाचार्यजी महाप्रभुनको प्राकट्य ॥ तैलंग देश में कंभकांकरवाल गाम में यज्ञनारायण भट्टजी तैलंग ब्राह्मण हते सो वीनतें सोमयाग कीयो तामें भगवान प्रकट होय दर्शन दीने वर दीनो सो तुमारे घर हमारे अवतार होयगो

Vallabhāchārya was the son of Lakshmaṇa Bhaṭṭa, a Brahman of the village of Kankarkhambha* in the Telinga kingdom of Southern India. By his adherents he is looked upon as being of divine origin, and a manifestation or incarnation of the god Kṛishṇa; hence all the events of his life are invested with a halo of superhuman intelligence and miraculous power. The story of his birth, as told in this work, is briefly as follows:—

Lakshmaṇa Bhaṭṭa was the son of Gaṇapati Bhaṭṭa, the grandson of Gaṅgādhara Bhaṭṭa, and great-grandson of Yajñanārāyaṇa Bhaṭṭa, to whom it had been revealed by Kṛishṇa (भगवान) that he would become incarnate in his family. Having no male offspring, Lakshmaṇa Bhaṭṭa went a pilgrimage to Benares and other holy cities, with his wife Ilmāgārū.* After a while she became pregnant, and, on their homeward journey, gave birth to a still-born infant in the forest of Champaran. Her husband took her to a neighbouring village called Chaunra (चौंड़ा), and on her recovery, after 15 days, they resolved to return to Benares. On reaching the spot in the forest where the child had been born they saw an infant boy seated in the midst of flames of fire. On invoking Agni, the god of fire, the flames receded, and Lakshmaṇa took the child and gave it to his wife to nurse.

The date of this birth is stated (fol. 3*a*) to have been Sunday,† the 11th day of Vaiśākha-*badi*, Saṃvat 1535 (A.D. 1478). The author proceeds to narrate that Vallabhāchārya was educated at Benares for 12 years. Even at this youthful age he displayed extraordinary ability and religious zeal. In course of time he became an Āchārya, and set out on a religious tour. Whilst on his travels the god Kṛishṇa appeared to him, and ordered him to erect a temple to him on the summit of the holy hill Govardhana. He obtained materials for the building from Rājā Pūrṇa Mal Kshatrī, and the temple was completed on Sunday, the 3rd day of Vaiśākha-*sudi*, Saṃvat 1556 (A.D. 1499). After this Vallabhāchārya went to the court of Kṛishṇa Deva Rājā of Vidyānagar (i.e. Bijainagar) and there established his religious tenets. He also visited many other cities of India, and finally disappeared in the

* So in Vallabha-digvijaya, p. 6, but spelt कंभकांकरवाल in this MS.

* The name is taken from the Vallabha-digvijaya.

† The week-day is not mentioned in this work. It is said to have been Sunday in the Vallabha-digvijaya, but Thursday in the Prāgaṭyavārtā.

form of a brilliant light whilst bathing in the sacred waters of the Ganges at Benares.* He was succeeded by his son Viṭhṭhalanātha at the age of 15, and at his death his seven sons dispersed to various countries, each of them building a temple to Kṛishṇa, and becoming the head of a community of the newly formed sect of Vaishṇavas.

The same legendary story of the birth of Vallabhāchārya, with some variations, and the addition of further miraculous details, is given in an account of his life by Sītārāma Varmā, entitled Vallabha-digvijaya.† This work, written in Braj-bhasha prose and verse, deals more particularly with the 12 religious journeys (called Digvijaya, or "Conquest of the world") of Vallabhāchārya throughout India, and the spread of his religious teachings.

Another work, also in Braj-bhasha, written by Harirāya Gosvāmī under the title Govardhananātha-jī ke prāgaṭya kī vārtā,‡ records the different manifestations of Kṛishṇa in the person of Vallabhāchārya and his successors, as also those occurring before the time of Vallabhāchārya, from Saṃvat 1466. The work is full of the most extravagantly fabulous stories.

For an account of the Rādhāvallabhī sect, see Dr. Barth's "Religions of India" (Trübner's Oriental Series), p. 233, R. W. Frazer's "Literary History of India," p. 349. See also "History of the Sect of Maháráias, or Vallabhácháryas in Western India," Trübner and Co., London, 1865.

---

* स्वधाम पधारे देह सहित तेजोरूप होयकें as the writer tersely puts it. The author of the Prāgaṭyavārtā (Bombay edit. of 1879, p. 19) gives the date the 2nd day of Āshāḍha-*sudi*, S. 1587 (A.D. 1530), as follows: संवत् १५८७ आषाढ सुदी २ उपरांत ३ तीजके दिन मध्यान समय

† Benares, 1887. 3rd edition.

‡ Aligarh, 1869; Bombay, 1879, and Muttra, 1884.

# 18.

Add. 26,544.—Foll. 51; 7¼ in. by 6; 11 lines, 4 in. long; written in large bold characters, uniform with the preceding.

[William Erskine.]

An account of the manifestations of Kṛishṇa on the immediate descendants of Vallabhāchārya.

Begin. साक्षस्वरूप प्रकट भये ताको प्रकारः ॥ प्रथम श्रीनवनीत प्रियजी को प्राकटन श्रीवल्लभाचार्यजी श्रीयमुनाजीके गौघाट स्नान कों पधारे सो भींतर डुबकी मारी तब जनेउं सों लगे आये तब आपनें छाती सों लगाय लीये पीछें घर पधराये सेवा को प्रबंध बांध्यो

This work is in continuation of the preceding, and is written by the same hand. It contains an account of Viṭhṭhalanātha, the son and successor of Vallabhāchārya, and of his 7 sons, all of whom are represented as being actual manifestations of Kṛishṇa, the Divine essence of the god being described as resting on their heads. The author also gives an account of the division of the countries where the Vallabhī cult had taken root amongst these 7 grandsons of the original founder, and the gradual spread of the religious views taught by them throughout India.

According to the Vallabha-digvijaya (Benares, 1887, p. 166) Viṭhṭhalanātha was born on Friday, the 9th of the dark half of Pausha, Saṃvat 1572 (Śaka 1437), i.e. A.D. 1515.

The birthdays of his 7 sons are given on pp. 171—173, as follows:—

| | | |
|---|---|---|
| 1. Giridhara | Kārtika, 12th sudi | S. 1597. |
| 2. Govindarāya | Māgha, 8th badi | S. 1600. |
| 3. Bālakṛishṇa | Āśvina, 13th sudi | S. 1606. |
| 4. Gokulanātha | Māgha, 7th sudi | S. 1608. |
| 5. Raghunātha | Kārtika, 12th sudi | S. 1611. |
| 6. Yadunātha | Chaitra, 6th sudi | S. 1613. |
| 7. Ghanaśyāma | Māgha, 13th badi | S. 1623. |

# 19.

Add. 26,545.—Foll. 36; 6 in. by 8; 9 to 11 lines, 7 in. long; dated Udaipur, Saṃvat 1873 (A.D. 1816). [WILLIAM ERSKINE.]

A genealogical account of the Princes of Mewar from the earliest period; written in the dialect of Eastern Rajasthan, with a large admixture of Persian and Arabic words.

Beg. सूरजबंस मैं राजा रांमचंद्रजी अजोध्या का राजा हुवा सो औतार हुवा लंका का रांवण नै मारयो वांकै बेटो राजा लव हुवो वांकै बेटो राजा अतथ हुवो पछै वांकै बेटो वेषद हुवो

The Rajput family of Udaipur (or Mewar) claims to be of the Sūryavaṃśa, or Solar race by direct descent from Rāma through his son Lava.* The author of this work has given the names of an unbroken lineage of princes from Rāma to Bhīm Singh.† The first date given is that of the birth of Rāwal Bāpū (or Bappa), the founder of the Gehlot dynasty, in S. 176 (A.D. 119). This date, however, as also all others given in this history, excepting those of modern times, are purely imaginary and incorrect.‡

The author states that Rāwal Bāpū, by virtue of a boon granted by the god Ekliṅga Mahādeva, was endued with superhuman strength,§ and, having conquered the whole of Hindustan from Gujarat across to Bengal and Orissa, and the Southern provinces of Dravida and Telinga, he made Chitor his capital, and reigned there for 101 years from S. 191 to 292 (A.D. 134—235).

From the time of Bāpū onwards the author has ventured to give, with surprising exactitude, not only the date of the accession of each king, but also the period of each reign in years, months and days, and, further, the precise numerical strength of their armies of infantry, cavalry, and elephants. A short sketch is also given of the history of the kingdom, dealing more particularly with the battles fought with neighbouring states, and with Muhammadan invaders.

The following are the dates assigned to the principal epochs in the history of Mewar after the time of Rāwal Bāpū. The correct dates, according to Col. Tod and other authorities, are added in brackets for purposes of comparison.

Fol. 12*b*.—S. 1112. Accession of Samarsī to the throne of Chitor.*

Fol. 12*b*.—S. 1151.† Death of Samarsī, with his brother-in-law Pṛithvīrāj, king of Delhi, at the capture of that city by Shihāb-ud-dīn Muḥammad Ghorī. (S. 1249, A.D. 1193.)

Fol. 13*a*.—S. 1206. Accession of Rāhup, who changed the title of the ruling prince from Rāwal to Rāṇā. (S. 1257, A.D. 1200.)

Fol. 17*a*.—S. 1350. Sack of Chitor by 'Alā'ud-dīn Khiljī, during the reign of Lakumsī. (S. 1360, A.D. 1303.)

Fol. 23*b*.—S. 1592. Accession of Udai Singh, the founder of Udaipur. (S. 1597, A.D. 1540.)

Fol. 25*a*.—S. 1624. Capture of Chitor by the Emperor Akbar. (S. 1624, A.D. 1568.)

Colophon: लिषी उदैपुर मै संवत १८७३ जेठ सुद १३ नै

On the margin of the first page appears the name of "Col. Tod," and the heading "Meywar Ranas from old Bard."

---

* See Tod's "Rajasthan," vol. i., p. 175, *sqq.* (Madras ed.), also Hunter's "Gazetteer," vol. xiii., p. 402.

† The reigning prince when this work was written. He died A.D. 1838.

‡ The foundation of the Gehlot dynasty at Chitor by Bappa took place in S. 784 (A.D. 728). See Tod, i., p. 191.

§ Described as follows (fol. 7*b*):— दस हात लंबा नौ नाहरां को बल बतीस मंण को षडग हाथ मैं राषता "He was ten cubits in stature, his strength was that of nine tigers, and he wielded a sword of 32 *mans* (i.e. 2560 lbs.)."

* An inscription discovered in Chitor by Col. Tod gives S. 1206 as the year of Samarsī's birth. "Rajasthan," vol. i., p. 215 (Madras ed.).

† The author's chronology appears to have been based on Chand's Pṛithvīrāj Rāsāu (see no. 49). In that epic S. 1158 is given for the death of King Pṛithvīrāj.

## 20.

Add. 26,547.—A single sheet, 20½ in. by 7¾; 40 lines, 5¾ in. long, containing the genealogy of Rājā Sūrat Singh of Bikaner; together with a letter addressed to Capt. Tod, 8 in. by 6, 11 lines, 7 in. long, dated the 3rd Śrāvaṇa-*badi*, S. 1879 (24 Augt., 1823). [WILLIAM ERSKINE.]

Beg. अथ वंशावली लिष्यते । अथ सूर्यवंशप्रसूत राठोडान्वयावतंश महाराजाधिराज महाराजा श्रीसूरतसिंहजी कस्य वंशावलीयम् । साथ दानेस्वरा । श्रीआदिनारायण १ ब्रह्मा २ मरीच ३ काश्यप ४ सूर्य ५ आद्धदेव ६

The Rahtor clan of Rajput kings of Bikaner claims to be of the Sūryavaṁśa or Solar race. Rājā Sūrat Singh (who died A.D. 1828) is shown in this genealogy to be the 158th lineal descendant of Ādinārāyaṇa, the primeval spirit, from whom sprang Brahmā, Marīchi, Kaśyapa and Sūrya. A list of names only is given, with no other particulars. Capt. Tod has written on the top of the sheet "Rahtore Bansvalie sent me by the Rajah Soorut Sing of Beekanair."

The letter forwarding the genealogy to Capt. Tod expresses thanks for that officer's kind enquiries, and pleasure in being able to furnish him with the information sought for. It bears no signature, and is badly written in Kaithi characters by some uneducated scribe.

On the top of the letter is written "Letter from Soorut Singh of Beekanair to Cap. Tod with the Pedigree of his Family."

## 21.

Add. 26,548.—A paper roll, 8 feet 4 in. by 6 in.; dated Śrāvaṇa S. 1876 (Augt. 1820). [WILLIAM ERSKINE.]

### शाहनामा

*Shāh-nāmā.*

A complete list of the sovereigns of Delhi from Yudhishṭhir, with the period of the reign of each.

Beg. अथ स्याहनामौ लिखते ॥ दिल्ली मै हिंदु मुसलमान ने राज्य कीया राजा युधिष्ठिर सौ लगाइ महमद स्याह लौं तिस का ब्यौरा ॥

The total number of sovereigns is 183, extending over a period of 4859 years, 8 months, and 24 days. Of these there are 124 Hindu kings, divided into 12 dynasties, comprising a period of 4051 years, 3 months, and 15 days; and 59 Muhammadan sovereigns, commencing with Shihābud-dīn Ghorī, the total period of their reigns amounting to 808 years, 5 months, and 9 days.

Colophon: इति दिल्ली पति युधिष्ठिरादि राजा वा बादश्याह तिन्होके राज्य संवतादि प्रमाण संपूर्ण ॥ मिति श्रावण वुद्ध ३ संवत् १८१६ सन हिजरी ॥ २५*॥

On the back of the MS. is written "Dynasties of Delhi, from Jewdeshter." Also, in another hand, "Capt$^{n}$. Tod to Mr. Erskine. Bombay, 31 Jan$^{ry}$ 1823."

## 22.

Or. 392.—Foll. 41; 9 in. by 6; 15 lines, 4½ in. long; written in the 19th century. [GEO. WM. HAMILTON.]

Two genealogical accounts of the Gond dynasty of Garha Mandla in the Jabalpur Division of the Central Provinces of India, written in modern Hindi of the Kanauji dialect, with a large admixture of Persian and Arabic words. See Hunter's "Gazetteer," vol. ix., p. 299.

I. Foll. 2—32.

Beg. लिखिये चतुर सुजान ॥ शो नरवदा के तीर पै मडलागढ सशधांन ॥ पहले राजा गौड थे रहे गढा के पाश ॥ फेर राजा छत्री भये जानत है संसार ॥

The author relates how, in ancient times, Jādava Rāya, a Rajput, was married to the daughter of Ghārū Shāh, a Gond prince of Nagar, and ruler over 750 villages. He was the first of a line of 63 princes, the seat of

* The equivalent Hijra year should be 1235.

whose government was at Garha Mandla on the banks of the river Nerbudda. Jādava Rāya came to the throne in S. 215 (A.D. 158), and after a reign of 5 years was succeeded by Mādhava Singh, his son by a second marriage. The author then takes up the history of the family from the time of Sangrām Shāh, the 48th ruler, and gives a brief sketch of the principal events in the history of the kingdom. Sangrām Shāh is said to have succeeded to the throne in S. 1543 (A.D. 1486). In S. 1837 (A.D. 1781) Mandla was wrested from Sumer Shāh, the last of the line of princes, and the kingdom came into the power of the Maratha rulers of Sagar, and was governed for 20 years by the Peshwa Raghunāth Rāo, and, after him, for another period of 18 years by Rāghojī Bhonslā of Nagpur, up to S. 1874 (A.D. 1818), when the kingdom of Mandla was annexed by the British government on the conclusion of the third Maratha campaign.

It is stated in the colophon (fol. 25*a*) that this account was compiled on the 14th Jyeshṭha-*badi*, S. 1886 (A.D. 1830), by Bhikhārī Bābu, Kānūngo of Mandla, and read over and presented to one Bāpu Antājī.

Colophon: तारीष छ १४ वद जेठ सं[वत्] १८८६ को शाल मै लिषी है कैफियत लिषकर सुनाकर औसावा वापु संताजी मे गुजारी है अलवद* भिषारी वावु कानुगोय मडलावारे

At the end of the work (foll. 26—32) there is a tabulated list of the 63 princes of Mandla, giving the period of the reign of each, with dates expressed both in the Saṃvat and Christian eras. The author states in his history (fol. 3*b*) that this list has been drawn up on the reliable authority of Purushottama Vājapeya and Rūpanātha Ojhā. The passage runs as follows :—

तेकी वंशावली वमोजव वाकफकारी पुरशोतंम वाजपेई वो रूपनाथ ओझा ने वनाई है शो फिरश्त दुशरी मै तपशील है

The name of the scribe Bhagavant Singh Deśpāṇḍe, resident of the village of Chhapara, appears at the end of the list, as follows:—

वकलंम भगवंत शीग देशपाडिया शाकीन कशवा छपारा

Appended is a separate sheet (fol. 33) pasted to the work, written by a different hand, containing a list of 37 castes of Gonds, with the names of the Hindu deities specially worshipped by each caste.

II. Foll. 34—81 (original numbering १—७).

Beg. लिष्यते वंसावली सोमवंसन की पुरीमाहिक मती के राजा भए छत्री सोंमवंसी पौंलस्त गोत्र उतपन्न प्रथम श्री महाराजा जादौ रायजू पै श्रीनर्मदाजू प्रसन्न भई

In this genealogy Sangrām Shāh is mentioned as being the 46th prince of the Garha Mandla dynasty, Raghunāth Singh and Pratāpadīpa (nos. 4 and 21 of the preceding list) being omitted. The length of reign of each ruler is given, but the figures are quite different from those in the foregoing history. Thus Jādava Rāya, whose date of accession is not given, is said to have reigned 52 years, instead of 5. The date of Sangrām Shāh's accession is put down as S. 1506 (A.D. 1449). The author has given a detailed list of the 52 *garhs*, or provinces, which were under the sway of this prince.

In the short historical notice of the princes from Sangrām Shāh to Sumer Shāh no mention is made of Raja Chhatra Shāh (no. 55 in the preceding list), and, by mistake, the same number (57) is given to two different princes, viz.: Durjan Shāh, and Nizām Shāh. Thus the author makes a total of 59, instead of 63, rulers.

It is stated in the colophon that this genealogy was compiled in S. 1885 (A.D.

* It seems evident from the use of the word अलवद (Hindust. العبد), which in legal phraseology, like the English 'signed,' is placed before the name of the executor of a document, that Bhikhārī was the author of this historical sketch. This copy is in the same handwriting as that of the appended list of rulers, which bears the name of Bhagavant Singh Deśpāṇḍe.

1828), from an old *bījak* in the possession of Mahārājā Śaṅkar Shāh, by Mānak Lāl Ojhā of Mandla.

Colophon: ई बवान् महाराजा जादौ राईजू देव् तै लगाइत श्री महाराज सुमेर साहिजू देव् तलक पुस्त ५९ तै वर्तवान पुरानी वंसावली बीजक के देषकै लिषी गइ पुरानै राजके जानवकार पं[डित] श्री वोझा मानक लाल रहनैवाले मडला सो उननै बीजक तै लिषाइ श्रीमहाराजा संकर साहिजू देव् की संवत् १८८५ की साल मै

# III. SCIENCES.

## A. *DIVINATION.*

## 23.

Or. 2764.—Foll. 47; 6½ in. by 3¾; 6 to 11 lines, 2¾ in. long; with ruled margins; written in large and clear Gurumukhi characters, apparently in the 19th century.

[Rev. A. Fisher.]

### प्रीछा

*Prīchhā.*

A book of fate, ascribed to Guru Nānak.

Heading: प्रीछा लिखी मछला ॥ १ ॥

Beg. सलोक ॥ जो जन मनमहि चिंडक्नी रखाइ ।
सो मनका मछसा करि प्रगटाइ ॥
गुर प्रसादि मछसा ंडउ मिटै ।
पौंइअ चिंड चिंड सड छुटै ॥

The work consists of a set of 46 coloured drawings of various objects, each on the *verso* of a numbered leaf, to which is assigned an auspicious or inauspicious signification. On fol. 2*a* is a diagram containing 46 squares. Anyone desirous of consulting the oracle, in order to ascertain if any projected enterprise should be engaged in, should first of all repeat the following initial verse of the Japjī, as a *mantra*, five times, आदि सचु जगादि सचु ॥ पै भी सचु नानक होसी भी सचु ॥ He should then place the index finger of his right hand on any one of the squares, and consult the leaf bearing the number of the square for an answer to his question.

This work does not appear to have been published. There is another Prīchhā, ascribed to Guru Arjun, which has been frequently lithographed at Lahore. The introductory portion of it is identical with that in this work, but otherwise it is totally different. It is in 36 verses, and is intended to be consulted by dice-throwing.

## 24.

Or. 4827.—Foll. 2; 5¼ in. by 2½; 5 lines, 4¼ in. long; written in Nepal (?) in a Nagari hand of the 18th century.

A fragment, containing Tantric charms and mantras, with mystic diagrams.

## B. *MATHEMATICS.*

## 25.

Add. 26,373.—Foll. 20; 10 in. by 4½; 14 to 16 lines, 7½ in. long; dated S. 1818 (A.D. 1761). [William Erskine.]

### लीलावती

*Līlāvatī.*

A treatise on arithmetic and geometry, translated by Lālchand into the Baiswari

dialect from the Sanskrit of Bhāskarāchārya.

Beg. सोभित सिंदूरपूर गजसीस नीकै नूर एकदंत सुंदर विराजै भालचंदजू ।

सुर कोरि कर जोरि अभिमान दूरि छोरि प्रणमत जाके पदपंकज अमंदजू ।

The work is arranged in sixteen chapters, of which the first is an introductory one by the translator, dilating on the utility of the Sanskrit original, and the desirability of its being translated for the benefit of the public. Lālchand states, in an epilogue of 28 verses, that he was a pupil of Jinachandra Sūri of the Kharatara gachchha, and that he had made this translation at the request of Jait Singh, the son of Rājā Anup Singh,* who was himself a man of considerable ability, and had made the Līlāvatī his particular study. The translation was completed on Wednesday, the 5th Āshāḍha-*badi*, S. 1736 (A.D. 1679). The date is given as follows in v. 8 of the epilogue :—

सत्तर छत्तीसै समै । वदि आषाढ वषांण ।
पंचमि तिथि बुधवार दिन । ग्रंथ संपूरण जांण ॥ ८ ॥

This copy is dated the 11th day of Āshāḍha-*badi*, S. 1818. It was written by Ṛishi Rāmajī, a pupil of Ṛishi Śyāmajī, for Ṛishi Manajī Vijayachand, during the rule of Fatḥ Singh, Maharaja of Jankipur.

Colophon: इति श्रीलीलावती भास्कराचार्योपरिभाषा गणित(?) उपाध्याय श्री लालचंद गणिनाकृत लीलावती संपूर्ण ॥ ग्रंथाग्र श्लोक ६५० पूज्यप्रवर पंडित शिरोमणि ऋषि श्री ५ स्यामजी तत्शिष्य ऋषि रामजी लिषतं पठनार्थं ऋषि मनजी विजयचंदः ॥ संवत् १८१८ वर्षे आसोज वदि ११ दिने श्रीजानकीपुरवरे महाराजाधिराज महाराज श्री फते सिंघजी विजय राज्ये ॥

*Raja of Bikaner (S. 1730 to 1765, i.e. A.D. 1673—1708). See Tod's "Rajasthan," vol. ii., p. 166 (Madras ed., 1873).

## 26.

Add. 6652.—Foll. 319; 10 in. by 6; 20 to 25 lines, 3½ in. long; dated 1144 of the Bengali Saṃvat [A.D. 1738]. [J. T. Hull.]

### लीलावतीचंडिका

*Līlāvatīchaṇḍikā.*

An arithmetical treatise in Braj-bhasha, by Lālā Anup Rāya, carelessly written in an archaic form of Kaithi.

The first leaf of the MS. is missing. The work is arranged in 5 parts, each having a separate numbering of leaves and colophon. It consists chiefly of calculations in simple arithmetic, on the profit and loss on transactions in grain and other merchandise.

The copy was written at Murshidabad, by Amīchand, an Ambaṣṭha Kāyastha, a resident of Kamartha,* Parganah Shāḍā, in the Province of Behar, in the Bengali year 1144, the 19th year of the reign of the Emperor Muḥammad Shāh, during the administration of Shujā' al-Dīn Muḥammad Khān, Nawab of Bengal,

Final colophon: पोथी लीखा लाला अनुप राऐ का लीलावती अथचंडीका लीखा अमीचंद काऐ[स्थ] अंवष्ट मोरशीदावाद मो लीखा अमल शुवै शुजावदी[न] महमद खा वहादुर वादशाह महमद शाह . . . तैआर भई शं. ११४४ शाल वंगल श. १९ वादशाही

C. *MEDICINE.*

## 27.

Add. 26,454 F.—Foll. 106—114; 10¾ in. by 4½; 15 lines, 8½ in. long; neatly written, with ruled margins, apparently in the 19th century.

[William Erskine.]

* See the colophons to the 2nd and 3rd chapters.

## वैद्यमनोत्सव

*Vaidyamanotsava.*

Medical prescriptions in Braj-bhasha verse, by Nainsukh, son of Keśava Dāsa.

Beg. शिवसुतपय प्रणमुं सदा ऋद्धिसिद्धि निधिदेय * ।
कुमति विनासन सुमतिकर मंगल मानेकारय † ॥ १ ॥

This MS. is an unfinished copy of a work in 7 chapters (*samuddeśa*), containing a popular manual of treatment of ordinary diseases, according to the Hindu system of medicine. The copy extends as far as the middle of the 6th chapter (*śloka* 246).

Contents:—Chapter 1. (*śl.* 1—36.) Diagnosis of diseases by the pulse, bilious and pulmonary complaints. 2. (*śl.* 37—108.) Fevers and dysentery. 3. (*śl.* 109—142.) Piles, fistula, enlargement of the spleen, flatulence, colic, jaundice, and consumption. 4. (*śl.* 143—158.) Hiccough, colds, asthma, indigestion, and cholera. 5. (*śl.* 160‡—194.) Hydrocele, urinary diseases, leprosy, itch, scab, and other cutaneous diseases. 6. (*śl.* 195—246.) Rheumatism, cough, spleen; and diseases of the eyes, nose, ears and head. This chapter is incomplete. The last chapter of the work (here missing) treats of diseases peculiar to women.

A lithographed edition containing 321 ślokas, was published at Bombay, 1865. Other editions have been printed at Delhi, 1870, and Lucknow, 1874, each containing 327§ ślokas. A later Lucknow edition of 1882 has only 302 ślokas.

The author states at the conclusion of the work that he completed this composition at Sinand(?) during the reign of the Emperor Akbar (A.D. 1556-1605), on Friday, the 2nd Pausha-*sudi*, S. 1649 (A.D. 1592). The following verses, giving this date, are taken from the Lucknow edition of 1882:—

केशवराममुत नैनसुख कहयौ वयन सुखकंद ।
शुभ नगरी शोनंद महि अकबर शाह नरेंद्र ॥ ३०० ॥
अंक वेद रस भेद नौ शुक्लपक्ष शुभ राश ।
तिथि द्वितीया भृगुवार पुनि पुष्यचन्द्र सुप्रकाश ॥ ३०१ ॥

The copy is in the handwriting of a Jain scribe, and has the Jain mystic diagram at the beginning. Slight variations from the printed editions are occasionally found.

* दातार in printed editions.
† मुदित अपार in printed editions.
‡ So in MS., but properly śl. 159.
§ Wrongly numbered 427.

## 28.

Add. 5660c.—Foll. 34; 9 in. by 4; 8 lines, $6\frac{3}{4}$ in. long; neatly written in thick letters, dated the 15th day of Śrāvaṇa-*badi* Saṃvat 1841 (A.D. 1784).

## कोकमंजरी

*Kokamañjarī.*

A treatise in Braj-bhasha verse on sexual intercourse, translated from the Sanskrit by Ānanda Kavi.

Beg. ललित सुमनघन अलिपन चतनछवि अभिनवकंद ।
मधुरितहित सौं रतिरवन जै जै मदन अनंद ॥ १ ॥

The author gives no account of himself in this work. According to Śiva Siṃha,* he was born in S. 1711 (A.D. 1654) and has also composed a work on palmistry, entitled Sāmudrika.

In the introduction Ānanda Kavi states that the Sanskrit original was by one Koka, and was called Kokasāra. He says in verse 9:—

कोक पढें विनु ऋतु समै विनु दीपक ज्यो धाम ।
ता कारन रचना रचें कोकसार सुभ नाम ॥ ६ ॥

The Koka referred to is no doubt the Kokkoka, or Koka Pandit, the author of

* Śivasiṃhasaroja, App. p. 7.

Ratirahasya,* an ancient Sanskrit work on the art of love, which was written for one Vaiṇyadatta, and appears to have been based on a still more ancient treatise on the same subject, by Vātsyāyana, entitled Kāma-śāstra. The present work is doubtless a translation from this Ratirahasya, which was probably more commonly known as Kokasāra, from the name of the author.

The present work is divided into 12 chapters (*sarga*†), the names of which, given in the colophons, describe the contents of each. They are as follows:—

| | | | |
|---|---|---|---|
| 1. | Fol. 2*b*. | Ramārūpaguṇa-varṇana. |
| 2. | ,, 5*b*. | Purusharūpa-varṇana. |
| 3. | ,, 7*b*. | Krīḍāsuratabheda-varṇana. |
| 4. | ,, 8*b*. | Chandrakalā. |
| 5. | ,, 10*a*. | Ubhaya-varṇana. |
| 6. | ,, 11*a*. | Vayo-varṇana. |
| 7. | ,, 11*b*. | Nāśa-varṇana. |
| 8. | ,, 13*b*. | Aṅga-varṇana. |
| 9. | ,, 15*a*. | Purushaśṛiṅgāra-varṇana. |
| 10. | ,, 16*a*. | Vīryastambhanādhikāra-varṇana. |
| 11. | ,, 24*a*. | Yuvatīvaśīkaraṇa. |
| 12. | ,, 26*b*. | Āsanabheda-varṇana. |

The Kokamañjarī has been printed at Calcutta, 1813, and also at Benares, 1853. This MS. agrees in the main with these printed editions, but there are considerable variations in places. The work is divided into 15 chapters (*khaṇḍa*) in the printed editions, which have names given to them different from those in this MS.

The East India Office Library possesses the manuscript of a Persian translation of the Koka-śāstra (no. 908, foll. 188—211)‡ and of an abridged Marathi version (44 ślokas) bearing the title of Ratimañjarī.

Another Persian version, compiled by Muḥammad Ḳulī, called Jāmī, in A.H. 1036 (in 36 *bābs*), entitled Lazzat al-nisā in the subscription, is described in the Persian Cat., p. 680*a*.

An anonymous Hindustani version, also called Lazzat al-nisā, taken probably from this Persian work, has been lithographed at Bombay, 1869, and at Delhi, 1873.

This copy was made by Pandit Ātmārāma at Calicut, and completed on the 15th Śrāvaṇa-*badi*, S. 1841.

Colophon: संवत् १८४१ श्रावन वदी १५ लिखितं पंडित आत्मारामेन कल्कत देशंतर समुद्रतीर इदं पुस्तकं कोकमंजरी समाप्तं ॥

## 29.

Or. 4828.—Two leaves; 8½ in. by 3¾; 10 lines, 7 in. long; nineteenth century.

### कोकसारविधि

*Kokasāravidhi.*

A fragment of an anonymous work on *ars amandi*.

Beg. सुकल पष परिवा कामदेव अस्त्री का चांहु अंग वसे वाम पाद अंगुष्ट वास ॥ पुरुष का दक्षिन अंग कामदेव को दक्षीन पाद अंगुष्ट वास ॥

This carelessly written fragment contains a badly composed description of the members of the human body which are specially influenced by love on each day of the month. This subject is treated of in the 4th chapter (Chandrakalā) of the preceding MS.

* Described in Burnell's Index, p. 58*b*.

† Called *adhyāya* in the colophons of chapters 2 and 3.

‡ Noticed by Garcin de Tassy, "Litt. Hind.," 2nd edit., vol. i., p. 187.

## D. *MUSIC.*

## 30.

Add. 26,540:—Foll. 92; 7½ in. by 4¼; 11 lines, 6½ in. long; slightly damaged; dated Saṃvat 1710 (A.D. 1653).

[WILLIAM ERSKINE.]

### संगीतदर्पण

*Saṅgītadarpaṇa.*

A treatise on music, in Braj-bhasha verse, by Harivallabha.

Beg.

छाजतिहेछबिटीकेकुतेलिंघिङ्ग . . . नजूहजहांजयजंपति ।
भा . . . योदुतियौं हरिवल्लभ जानि रचे . . . जौं रति कंपति ।

No information can be gained of the author. The work was probably compiled at the beginning of the 17th century. It is written in an obscure form of old Hindi, and is probably based on the Sanskrit Saṅgīta-ratnākara of Śarṅgadeva.*

The work is divided into five chapters, as follows:—

I. Foll. 1—13*b*. Svara-adhyāya (180 verses); on musical notes.

II. Foll. 14*a*—30*b*. Rāga-adhyāya (125 and 26 verses); on musical modes, or melodies; containing a description of the 6 Rāgas, and 36 Rāgiṇīs which constitute the repertoire of Hindu airs.

III. Foll. 30*b*—38*b*. Prakīrṇaka-adhyāya (107 verses); on the art of singing, the excellencies and blemishes of music.

IV. Foll. 38*b*—77*b*. Tāla-adhyāya (440 verses); on musical measures. This chapter includes Vādyavivekavichāra (v. 1—218); or a discussion on musical instruments.

V. Foll. 78*a*—92. Nṛitya-adhyāya (170 verses); on dancing and acting.

The MS. was written by one Śāraṅga, as stated in the following colophon:—

इति भाषा संगीतदर्प्पणक ॥ कृता हरिवल्लभेन ॥ संवत् १७१० वरषे फाल्गुन वदि दुनि दिने सारंग लेखकेन लिखितं ॥

* Cf. Aufrecht, Cat. Catt., p. 686*a*.

## 31.

Or. 2765.—Foll. 92; 4 in. by 5¼; 7 lines, 3½ to 4½ in. long; dated Saṃvat 1880 (A.D. 1823). [REV. A. FISHER.]

### बुद्धिप्रकाशदर्पण

*Buddhiprakāśadarpaṇa.*

A short treatise on Hindu music, in Braj-bhasha verse, by Dīwān Lachhīrām, written in Gurumukhi characters.

Heading: ਅਥ ਬੁਧਿਪ੍ਰਕਾਸਦਰਪਨ ਲਿਖਯਤੇ ।

Beg.

ਦੋਹਰਾ ॥ ਏਕਰਦੰਨ ਗਜਬਦਨ ਕੇ ਗੌਰਮਾਤ ਸਿਵਭਾਤ ॥
ਲਿੰਬੋਦਰ ਸੁਖ ਸੁਖ ਕੀਏ ਵਿਘਨਵਿਮੁਖ ਹਵੈ ਜਾਤ ॥ ੧ ॥

The work is divided into 8 chapters (*prabhāva*). The first is explanatory of the system of notation and the definitions of the terms in use. The second chapter describes the 6 Rāgas, or musical modes. These are called Bhairava, Mālakauśa (also called Kauśika), Hiṇḍola, Dīpaka, Śrī, and Megha. The other six chapters enumerate the different Rāgiṇīs (some 20 in number) subordinate to each of the six Rāgas.

The author appears to be a modern writer. His name occurs in the colophon to the first and second chapters. The date ੧੮੮੦ appears at the end without the scribes colophon.

Fol. 92 (numbered ੯੯) contains a copy of the verses in fol. 77 (wrongly numbered ੭੦).

ROYAL ASIATIC SOCIETY LIBRARY OF THE BOMBAY BRANCH OF THE

# IV. DRAMA.

## 32.

Or. 2751.—Foll. 205; 9½ in. by 7½; 15 lines, 5¾ in. long; neatly written in Gurumukhi characters, dated Vaiśākha, Saṃvat 1880 (A.D. 1823). [Rev. A. Fisher.]

### ਹਨੁਮਨ੍ਨਾਟਕ

*Hanuman-nāṭaka.*

A drama in fourteen acts, translated by Hṛidaya Rāma from Mohanadāsa's recension of the Sanskrit Mahānāṭaka. See the Sanskrit Catalogue, p. 104*a*.

Heading: ਅਥ ਹਨੁਮਾਨਨਾਟਕ ਲਿਖਤੇ ॥ ਭਾਖਾ ਹਿਰਦੈ ਰਾਮ ਭਲੇ ਕੀ ॥

Beg.

ਤੀਨੋ ਲੋਕਪਤਿ ਪ੍ਰਾਨਪਤਿ ਪ੍ਰੀਤਹੀ ਸੋਂ ਰਤਿ ਅਗਤਿਨ ਗਤਿ ਕੇ ਚਰਨ ਸਰ ਨਾਇਹੌਂ ॥

ਸਦਾ ਸੀਲਪਤਿ ਸਤਪਤਿ ਏਕਨਾਰੀ ਬ੍ਰਿਤਿ ਸਿਵ੍ਸਨਕਾਦਿਪਤਿ ਜਸਹਿ ਸੁਨਾਇਹੌਂ ॥

The Mahānāṭaka is a Sanskrit dramatic poem, containing an account of king Rāma, and the rescue of his wife Sītā from the hands of the demon Rāvaṇa. A popular tradition states that it was composed by Hanumat, the monkey-god, who assisted Rāma in his expedition to Laṅkā. He is said to have engraved it on a smooth rock, but, "being dissatisfied with his composition, he hurled it into the sea; many years after, a learned prince ordered expert divers to take impressions of the poem on wax, by which means the drama was in great measure restored."*

This Hindi translation, in Braj-bhasha verse, was made in Saṃvat 1680 (A.D. 1613), during the reign of the Emperor Jahāngīr, the date of composition being expressed in the last verse (fol. 201*b*) as follows:—

ਸੰਮਤ ਬਿਕ੍ਰਮ ਨ੍ਰਿਪਤਿ ਸੰਹਸਖਟ ਸਤ ਅਸੀ ਬਰ ।
ਚੈਤ੍ਰ ਚਾਂਦਨੀ ਦੂਜ ਛਤ੍ਰ ਜਹਾਂਗੀਰ ਸੁਭਟ ਪਰ ॥

As tradition ascribes the authorship of the Sanskrit original to Hanumat, so also is he supposed to have been instrumental in its translation. Rāmakṛishṇa Varmā states in the preface to his edition of this work (Benares, 1888) that the translator, Hṛidaya Rāma, was a poet at the court of Jahāngīr. Having incurred the displeasure of the emperor, he was imprisoned in a cell, the walls of which were of such dazzling brightness that he became blind. During his imprisonment he composed this translation, and wrote it on plantain leaves, which were supplied to him daily by the god Hanumat, of whom the poet was a devout worshipper. On the completion of the work the emperor, pleased with the translation, released Hṛidaya Rāma, and placed the MS. in his treasure-house. Years afterwards, during the reign of Bahādur Shāh (A.D. 1707—12), the MS. was accidentally discovered, and was given to Guru Govind Singh, who was a great favourite of the emperor's. Finding a few leaves lost, Govind Singh had the missing passages re-translated by Kavi Kāśīrāma, a descendant of Hṛidaya Rāma.

The work is extremely popular in the Panjab, and has been frequently published, but chiefly in the Gurumukhi character.

In this copy the verses are numbered

* See the preface to Mahārāja Kālīkṛishṇa's English translation, Calcutta, 1840.

consecutively throughout the work, amounting to 1326 in all.

The writer states in a colophon that he completed this copy at Lahore on Sunday, the 9th day of Vaiśākha-*sudi*, Saṃvat 1880.

Appended to the drama (foll. 202*a*—205) is an unfinished collection of medical prescriptions in Hindi verse, without any heading or title.

## 33.

Or. 2752.—Foll. 373; 3½ in. by 6; 7 lines, 4 in. long; neatly written in Gurumukhi characters, with ruled margins; dated [Faṣlī] 1279, i.e. A.D. 1872. [Rev. A. Fisher.]

A copy of the same work.

## 34.

Or. 2753.—Foll. 588; 3 in. by 4; 6 and 7 lines, 2¾ in. long; written in Gurumukhi characters, with ruled margins; dated [Faṣlī] 1267, i.e. A.D. 1860.

[Rev. A. Fisher.]

A copy of the same work.

# V. PHILOLOGY.

### A. *GRAMMAR.*

## 35.

Or. 2144.—Foll. 81; 7¼ in. by 4¼; 7 lines, 4½ in. long; neatly written, but carelessly copied; dated the 11th Āśvinī-*badi*, Saṃvat 1904 (A.D. 1847).

### लघुसारस्वत

*Laghu-Sārasvata.*

A short treatise on Sanskrit grammar, in two parts, compiled by Kālyāṇa Sarasvatī from the Sārasvata of Anubhūtisvarūpa Āchārya.

The first part (foll. 1—22, native num. १-२२) is in Sanskrit, and contains an abridgment of the *sūtras* in the Pūrvārddha, or first half, of the Sārasvata, with a modified form of Anubhūtisvarūpa's commentary, and occasional short explanations.

Beg, मातरपितरौ श्रीशौ नत्व (*sic*) केनभिदं (?) गुरं (*sic*)
लघुसारस्वतं कुर्वे श्रीकल्याण सरस्वति

End. इति तद्धित समाप्ता ॥ इति लघुसारस्वत पूर्वार्द्ध संपूर्ण ॥

The second part (foll. 23—81, native num. १-५९) contains some of the *sūtras* from the Uttarārddha, or concluding half, of the original grammar, with comments, accompanied by Braj-bhasha explanatory notes, entitled Vachanikā. The Sanskrit *sūtras* are divided by punctuation from the Hindi notes up to fol. 37, after which they are not kept distinct.

It appears from a short preface to this part that the Vachanikā, or Hindi commentary, was written by one Māṇik Chand, pupil of Nayana Mukhopādhyāya, who dictated to him the meaning of the Sanskrit text, and that it was made for one Bhāi Hansrāj of Bhopal, during the administration of the Dīwān Amar Chand.

Beg. यह लघुसारस्वत का पाठ की वचनिका तालभूपाल वासी भाई हंसराज जी हेतु श्री दीवानजी श्रीसंघदी अमरचंदजी शासनात् विद्यापाठक ज्येष्ठ वर्णी नयन मुखोपाध्याय समीप मे माणिक चंद वाक शिष्य वाके मुष तें अर्थधारि श्री दीवानजी का आज्ञानुसारी * सेवक होय ॥

End. इति लघुसारस्वत समाप्त ॥ संवत १९०४ मिति आसोज बदि ११ ॥

* The syllables ज्ञानु are obliterated with red ink.

Final colophon: इति श्री कल्याण सरस्वती विरचित लघुसार[स्व]तस्य उत्तरार्द्धे खंडस्य देशभाषा मय वचनिकाद्वारेण संक्षेपरूप अर्थ समाप्तः ॥ मीती अश्वनि कृष्ण * [पक्ष] एकादशी संवत् १९०४ ॥

## 36.

Or. 1757.—Foll. 32 (381—412); 10 in. by 6½; written about A.D. 1850.

[Sir Henry M. Elliot.]

I. Foll. 381—384 (۳۸۱—۳۸۴). Tables showing the letters of the Devanāgarī (here called Shāstrī) Alphabet, with their equivalents in the Persian, Ṣarrāfī, Marāṭhī, and Paṭwārī forms of handwriting.

On the fly-leaf (fol. 381*a*) appears the title:

قواعد تہجّی صرافی و شاستری وغیرہ

II. Foll. 385—412. A copy of the Hindi text contained in a grammar of the Braj-bhasha dialect by Munshī Lallū Lāla Kavi, published at Calcutta, A.D. 1811, under the title "General Principles of Inflection and Conjugation in the Bruj B,hak,ha, or the Language spoken by the Hindoos in the Country of Bruj, in the District of Go,aliyur, in the Dominions of the Raja of B,hurutpoor, as also in the extensive Countries of Bueswara, B,hudawur, Untur Bed and Boondelk,hand. Composed for the use of the Hindoostanee students by Shree Lulloo Lal Kuvi, B,hak,ha Moonshee in the College of Fort William."

Prefixed are two pages of pencilled notes, in Sir Henry Elliott's handwriting, on the origin of Braj-bhasha, taken from Lallū Lāla's preface to his grammar.

## 37.

Add. 26,594.—Foll. 50; 10 in. by 7½; 17 lines, 6¼ in. long; written on English paper, waterlined 1804. [William Erskine.]

* Written षाक्

I. Foll. 2—35 (१-३४).

### व्रभाषा व्याकरण

*Braj-bhāshā vyākaraṇa.*

A grammar of the Braj-bhasha dialect, written chiefly in the form of a catechism. It deals more particularly with the different conjugations of verbs (foll. 15—35), of which several examples are given, the masculine and feminine forms of each person being given in full in the conjugation of each tense. The preceding part of the grammar treats very briefly on the number, gender, and declension of nouns and pronouns.

The work is incomplete, breaking off in the middle of a sentence containing a reply to a question on the structure of negative verbs.

II. Foll. 36—50 (१-१६).

### व्रजभाषा संग्रह

*Braj-bhāshā saṅgraha.*

A vocabulary of Braj-bhasha words. These are written on pencilled lines on one half of each page, in a rough kind of classified arrangement. Some of the words are Braj-bhasha forms with their equivalents in modern Hindi, but the majority of them are simply ordinary Hindi or Sanskrit.

This part of the MS. is written by the same hand as the preceding part, but on English paper of different manufacture. In the native numbering of these two treatises the even numbers only are expressed.

## 38.

Add. 26,595.—Foll. 160; 10 in. by 7¾; a collection of vocabularies and grammars, written on English paper of the 19th century. [William Erskine.]

I. Foll. 2—18. A comparative vocabulary of Hindi, Marathi, and Gujarati words, with synonyms.

II. Foll. 19—48. पंजाबी होर डुग्गर दे गल्लो दा नेम

A Panjabi grammar written in Panjabi, showing also some peculiarities of inflection in the Dogri dialect.* The greater part of the grammar is devoted to the conjugation of verbs, only a few pages (foll. 19—28) being given to the declension of nouns and pronouns. An interlinear transliteration in Roman characters has been added, apparently in Mr. Erskine's handwriting, up to fol. 43.

III. Foll. 49—65. A list of Panjabi words with occasional synonyms.

IV. Foll. 66—110. कश्मीरी व्याकरण

A grammar of the Kashmiri language, by Bālamukunda, explained in Hindi. An account of the language, with notices of short grammars and vocabularies, will be found in Dr. Cust's "Modern Languages of the East Indies," pp. 35 and 174. See also F. Drew's "Jummoo and Kashmir," p. 466. The most complete grammar of the Kashmiri language hitherto published is that by the Rev. J. R. Wade, London, 1888.

The author states in a short preface that he finds the Kashmiri language somewhat similar in structure to Marathi, and also to Hindustani, but unfortunately the gentlemen who know anything of the language pronounce it so badly, and speak it so ungrammatically that, in order to teach it correctly to the people of Patna, he was induced to write these grammatical rules, at the request of Dr. John Leyden (डाक्तर यछकश्यपा लयाथन साहेव).

There are interlinear transliterations of the Kashmiri words, and short translations of the Hindi grammatical rules as far as fol. 86.

V. Foll. 111—127. A Kashmiri vocabulary, in Devanagari characters.

VI. Foll. 128—146. A Bengali vocabulary, with some few Sanskrit synonyms, and their equivalents in the Tripura dialect.

VII. Foll. 147—160. A comparative vocabulary of Sanskrit, Bengali and Oriya words.

The several vocabularies contained in the volume are for the same set of words as in the preceding MS. (foll. 36—50).

## 39.

Or. 2033 and 2034.—Two uniform volumes, containing respectively foll. 63 and 39; 6 in. by $3\frac{3}{4}$; written on English paper, watermarked 1803. [JOHN HADDON HINDLEY.]

Extracts from marginal notes made by Sir William Jones on a manuscript of the Tuḥfat al-Hind, formerly belonging to the Royal Society, and now in the India Office Library.

The first volume contains for the most part notes on the orthography, declensions, and conjugations of the Braj-bhasha language; also on Hindi derivatives, and prosody, and on Hindu music according to the system of Hanumān.

The second volume contains a vocabulary of Hindi words explained in English. The words are mostly in Roman characters, some few are in Devanagari and Persian characters.

---

B. *LEXICOGRAPHY.*

## 40.

Add. 5585.—Foll. 42; $8\frac{1}{4}$ in. by $6\frac{1}{2}$; 14 lines, $3\frac{1}{4}$ in. long; written apparently early in the 19th century.

Two Hindi vocabularies in Braj-bhasha verse, by Nanda Dāsa of Rampur. See Dr. Grierson's "Vern. Lit.," p. 25.

* For a short grammar and vocabulary of this dialect, see F. Drew's "Jummoo and Kashmir" (London, 1875), App. I. and II.

I. Foll. 1—13*b*. अनेकार्थ Anekārtha. A vocabulary of words, each of which has various significations.

Beg. जो प्रभु जगमय जोतिमय कारनकरन* अभेव
असुभहरन सबसुभकर† नमो नमो तेहि देव ॥ १ ॥

There are 124 verses in this MS. The Lucknow editions of this work, published by Nawal Kishor, contain 140 verses. The Benares edition of 1860 has 155, and that of 1877, 154 verses.

II. Foll. 13*b*—42. नाममाला Nāmamālā. A vocabulary of synonyms.

Beg. तत्नमामिपद परमगुरु कृपाकवच‡दलनैन
जगकारण करुनार्नव§ गोकुल जाको ऐन ॥ १ ॥

The words are not placed alphabetically, nor do they appear to follow any systematic or classified method of arrangement.

The number of verses in this MS. and other copies, as also in the printed editions, varies considerably. There are 289 verses in this copy, 312 in no. 41, 287 in no. 98; 267 in the Benares edition of 1860, and 277 in that of 1877.

In the heading this work is called Nāmamañjarī (नाममंजरी). The colophon reads:—इति श्रीमानमंजरी नाममाला श्रीनंददासजी विरचितं संपूर्णं समाप्तं ॥ The title Mānamañjarī also occurs in the heading of the following MS. and in the colophon of MS. no. 98, II. According to Garcin de Tassy,‖ Mānamañjarī is the title of an entirely different work by the same author.

* मंगलजगतमय कारणकरण in Lucknow editions, 1874 and 1884. जोतिजगतमय कारणकरण in Benares editions, 1860 and 1877.

† विघ्नहरण सबसुखकरण in all printed editions.

‡ oकमल in printed editions, and in nos. 41 and 98.

§ करुनायतन in Benares edition of 1860.

‖ Litt. Hind., 2nd ed., vol. ii., p. 445.

## 41.

Or. 391.—Foll. 27; 7¾ in. by 6; 11 lines, 6¼ in. long; written in the 19th century.

[Geo. Wm. Hamilton.]

Another copy of Nanda Dāsa's Nāmamālā, called Mānamañjarī in the heading.

## 42.

Add. 25,432 and 25,433. Two uniform volumes, containing respectively foll. 249 and 254; 12½ in. by 9¼; written on English paper, on pencilled lines of about 20 to the page; 19th century.

A Hindi-English Dictionary, by M. A. A.

The dictionary is arranged, as far as possible, in the order of the Persian alphabet, instead of the Sanskrit. In a few prefatory remarks, written on a separate sheet of paper attached to the first volume, the author says:—"As by far majority of European gentlemen, who have directed their attention to Eastern literature, are better acquainted with the arrangement of the Persian Alphabet than with that of the Naguree as exhibited in Sunskrit Lexicons, the writer was led to think that a somewhat similar arrangement in a Hinduwee Dictionary would render it more generally useful—as references could be made to it, probably in most cases with greater facility."

The author is only known by his initials "M. A. A." which occur at the end of his preface.

The MS. is very neatly written. The Hindi words are in a bold thick Nagari hand, written with native ink, and probably by a native scribe.

# VI. RHETORIC AND PROSODY.

## 43.

Add. 5578.—Foll. 54; $12\frac{1}{4}$ in. by $7\frac{3}{4}$; 21 lines, 5 in. long; written in the 18th century on European paper bearing the water-mark "J. Whatman."

### रसिकप्रिया

*Rasikapriyā.*

A treatise in Braj-bhasha verse by Keśava Dāsa on the *Śṛiṅgāra-rasa*, or erotic sentiment in poetical or dramatic composition.

Beg. एकरदन गजवद[न] सदनबुधि मदनकदनसुत ।
गौरिनंद आनंदकंद जगवंदचंदजुत ॥
सुखदायक दायकसुकृत गणनायक नायक ।
मलघायक घायकदरिद्र सबलायक लायक ॥

Keśava Dāsa, the son of Kāśīnātha, was a Sanāḍhya Brahman of Orchha in the district of Bundelkhand. His home was originally at Tehri, whence he settled at Orchha under the patronage of Rājā Madhukar Shāh, whose son and successor, Indrajīt Shāh, assigned him a grant of 21 villages. His first work, Vijñānagītā, a philosophical poem, was written in Saṃvat 1600 (A.D. 1543). He then wrote the present work, which was completed on the 7th day of Kārtika-*sudi*, S. 1648* (A.D. 1591). This was followed by Kavipriyā, a work on rhetorical composition (see the following work) in S. 1658 (A.D. 1601). He subsequently wrote Rāmachandrikā, a poem on the life of Rāma, and a work on prosody entitled Rāmālaṃkāra-mañjarī. See Śivasiṃhasaroja, 1st ed., App. p. 10; Dr. Grierson's "Vern. Lit.," p. 58, and Garcin de Tassy's Litt. Hind., 2nd ed., vol. ii., p. 180.

The Rasikapriyā is perhaps one of the oldest Hindi works on the erotic style of composition. The theme is a favourite one with modern authors, most of whose writings are based on ancient Sanskrit works on rhetoric, of which the Sāhityadarpaṇa of Viśvanātha Kavirāja is one of the most extensive and authoritative. Keśava Dāsa composed this work in the name of his royal patron Indrajīt Shāh, who is designated in the colophon to each chapter as being the author.*

The work is divided into 16 chapters (*prabhāva*), the contents of which are as follows:

1. Fol. 1*b*. Saṃyoga-viyoga; or the meeting and separation of the hero (नायक) and the heroine (नायिका).

2. Fol. 3*a*. Chaturvidha nāyaka; or the four principal classes of heroes.

3. Fol. 4*b*. Ashṭayuvatībheda; or the eight principal classes of heroines.

4. Fol. 11*b*. Prachhanna-prakāśa-darśana; or the affection, either secretly felt or openly expressed, which arises from thinking, dreaming, hearing, or looking at a picture of a beloved object.

* Date given in verses 10 and 11 of the first chapter, as follows:—

संवत सोरहसै वरष बीते अठतालीश ।
कातिक शुदिति सप्तमी वार वरनिरंजनीश ॥ १० ॥
अति मति गति रति एक करि विविध विवेक विलास ।
रसिकनिकों रसिकप्रिया कीनी केशव दास ॥ ११ ॥

* The colophon to the first chapter reads: इति श्रीमन्महाराजकुमार इंद्रजीत विरचितायां रसिकप्रियायां संजोगवियोग वर्णन नाम प्रथम प्रभाव ॥ The others are similarly worded.

5. Fol. 13*b*. Milanasthāna; or the places favourable for lovers' meetings.

6. Fol. 18*a*. Hāva; or the actions and emotions indicative of love.*

7. Fol. 23*a*. Nāyaka-nāyikā-prabheda; or the different types of heroes and heroines into which the principal classes, enumerated in chapters 2 and 3, are subdivided.

8. Fol. 27*b*. Pūrvānurāga; or love excited towards a person before forming his or her acquaintance, caused by hearsay, magic influence, or the seeing of pictures or dreams. Pūrvānurāga is described as being the first out of four kinds of *Vipralambha śṛiṅgāra*, or love in absence. The other three kinds are treated of in the three following chapters.

9. Fol. 33*a*. Māna; or indignation, which is either coquettish caprice, or a feeling of jealousy.

10. Fol. 35*a*. Māna-mochana; or the means of conciliating an indignant lover.

11. Fol. 38*a*. Pravāsa; or the affection for a lover who is away from home, either on a journey or residing in another country. This chapter also describes Karuṇā (the 4th kind of Vipralambha śṛiṅgāra) or the sorrowful longing for a deceased lover, or one with whom reunion is uncertain.

12. Fol. 40*b*, and 13. fol. 44*b*. Sakhījana; or a description of the male and female friends of lovers who assist as go-betweens to foster and encourage love.

14. Fol. 47*a*. Navarasa; or the nine *rasas* or sentiments, which distinguish different modes of composition. These are 1. love (*rati*, or *śṛiṅgāra*), 2. mirth (*hāsya*), 3. sorrow (*karuṇā*), 4. fury (*raudra*), 5. resoluteness (*vīra*), 6. terror (*bhayānaka*), 7. aversion (*bībhatsa*), 8. surprise (*adbhuta*), and 9. quietude (*śānta*).

15. Fol. 51*b*. Chaturvidha kavitā; or the four styles of dramatic representation (*vṛitti*). These are called Kauśikī, Bhāratī, Ārabhaṭī, and Sāttvatī.*

16. Fol. 52*b*. Rasa anarasa; or various merits and defects of poetical composition. These are termed Pratyanīka, Nīrasa, Virasa, and Duḥsandhāna..

In the present MS. the verses of the first chapter only are numbered. There is a copy of this work in the India Office Library, dated Saṃvat 1808 (A.D. 1751) in which the verses are numbered throughout the 16 chapters, the total being 228.

Most of the subjects treated of in this work will be found fully described and commented on in the "Mirror of Composition," a translation of the Sāhityadarpaṇa, alluded to above, which was commenced by Dr. J. R. Ballantyne, and completed by Pramadā-dāsa Mitra. See also S. M. Tagore's "Eight Principal Rasas of the Hindus," and the Introductory chapter to vol. i. of Wilson's "Theatre of the Hindus."

* Fully described in No. 46, chapters iii.—v.

* These are the correct Sanskrit forms of name. The two last are spelt रादिकाभटी and सात्विकी in this MS.

## 44.

Add. 5587. Foll. 129; 7½ in. by 6; 14 lines, 3 in. long; written in thick letters, in the 18th century, on European paper bearing the watermark "Vanderlin."

### कविप्रिया

*Kavipriyā.*

A treatise in verse on rhetorical composition, by Keśava Dāsa. See the preceding work.

Beg. गजमुख सनमुख होतहीं विघ्न विमुख ह्वै जात ॥
ज्यौं पग धरत प्रयाग मगधाप पहारविलात ॥ १ ॥
बानीजुके चरन (°वरण) जुग सुवरन कन परमान ॥
सुकविसुमुख कुरुखेतपरि होत सुमेरु समान ॥ २ ॥

The Kavipriyā is one of the earliest Hindi treatises on *alaṃkāra*, or the ten *aṅgas* or

constituents of poetical composition. It is written in an archaic style of Hindi, very similar to the Braj-bhasha dialect, and is based on ancient Sanskrit works treating on this subject. The date of composition, Wednesday, the 5th day of Phālguna-*sudi*, Saṃvat 1658 (A.D. 1601) is given in the 4th verse of chapter i. (fol. 3*a*).

प्रगट पंचमी को भयौ कविप्रिया अवतार
सोरह सै अट्ठानवैना फागुण सुदि बुधवार ॥

It was written in honour of Pravīṇa Rāi Pāturī, a famous courtesan and poetess of Orchha, in the time of Rājā Indrajīt Shāh. Śiva Siṃha states in his anthology (Śiva-siṃhasaroja, App. p. 10) that the Emperor Akbar imposed a fine of ten million rupees on Indrajīt for refusing to send Pravīṇa Rāi to his court, when commanded to do so. Keśava Dāsa thereupon had a private interview with Bīrbal, Akbar's prime minister and favourite companion, and recited a laudatory poem which he had composed in honour of him. Bīrbal was delighted with the poet and his verses, and managed to get the fine remitted, but nevertheless Pravīna Rāi was obliged to obey the royal mandate.

The present work consists of 16 chapters (*prabhāva*), of which the first two are introductory, containing genealogies of Rājā Indrajīt and of the poet, which are given *in extenso* in Wilson's "Mackenzie Collection of MSS.," vol. ii., p. 111.

The Kavipriyā was lithographed at Benares in A.D. 1865, accompanied by a prose commentary written by Sardār Kavi, of that city, at the request of the Mahārājā Īśvarī Nārāyaṇa Siṃha. Another edition of the text and Sardār's commentary was printed by Nawal Kishor at Lucknow in A.D. 1886.

These two published editions contain an additional chapter, of 96 verses, probably supposititious, which comes after the 14th *prabhāva*, and bears the same number. It contains a *Nakhśīkh* (नखशिख), a style of composition greatly admired by all modern writers on *alaṃkāra*, in which poetical descriptions are given of the several portions of the body, of the dress, ornaments, and personal charms of the heroine (or, it may be, of the hero), from her toe-nails (नख) to the lock of hair on the crown of her head (शिख).

There are two copies of this poem (both more or less defective) in the India Office Library, each of which contains this additional chapter, but in 129 instead of 96 verses.

In the printed editions the 16th, or last chapter, contains 91 verses. The present MS. ends with verse 69, and does not contain verses 51 to 68 of the printed editions. Dr. Grierson, in his notice of this poet ("Vern. Lit.," p. 58), mentions several other commentaries on the Kavipriyā besides that of Sardār Kavi, none of which appear to have been published.

## 45.

Add. 5586.—Foll. 116; 7½ in. by 6¼; 15 to 17 lines, 4½ in. long; with ruled margins; dated Samvat 1833 (A.D. 1776).

### सुन्दरशृंगार

*Sundaraśṛiṅgāra.*

A poem on lovers, by Sundara Dāsa, Kavīśvara.*

Beg. देवी पूजन सरस्वती पूजौ हरि के पाइ ।
नमस्कार कर जोरिकै कहै महाकविराइ ॥ १ ॥

The author states in the introductory portion of the poem (verses 1—16) that he was a Brahman of Gwalior, and a poet at the court of the Emperor Shāhjahān (A.D. 1628—58), who had conferred on him the title of Kavirāya, and afterwards of Mahā-kavirāya, or "Prince of Poets." Amongst

* Garcin de Tassy has erroneously confused this poet with Sundara Dāsa, disciple of Dādūjī, the author of Sundaravilāsa and Jñānasamudra. See no. 80, art. vi.

modern writers Sundara Dāsa is generally known by the title Kavīśvara.

This work, written in the Braj-bhasha dialect, describes the various classes of male and female lovers, according to the elaborate system of classification found in Sanskrit works on *alaṃkāra*. It also treats of the art of love, and contains a description of female beauty. It was composed on Thursday, the 6th of Kārtika-*sudi*, Saṃvat 1688 expired (A.D. 1631). The date is given in verse 16, as follows:—

संवत सोरह सै बरस बीते अठासीति ।
कातिक सुदि षष्टी गुरौ रच्यो ग्रंथ करि प्रीति ॥ १६ ॥

The Sundaraśriṅgāra was printed in Bombay, 1864, and published by Kavi Hīrāchand Kānjī, with a poem of his own on the same subject, entitled Hīrāśṛiṅgāra.

Another edition was printed at Benares, 1865. These printed editions, as also this copy and one in no. 98, do not agree in the number of verses. In the present copy there are 363,* and in no. 98, 353 verses, whilst the Bombay and Benares editions have 378 and 366 respectively.

Sundara Dāsa is also the author of a Braj-bhasha version of the Sanskrit Tales of the 32 images of the throne of King Vikramāditya, from which Lallū Lāla composed the popular Hindi translation, entitled Siṃhāsana-battīsī.

## 46.

Add. 27,216.—Foll. 74; 9¾ in. by 6½; 18 lines, 4 in. long; neatly written; dated Saṃvat 1890 (A.D. 1833).

[Captain Miles.]

### जगद्विनोद्

*Jagadvinoda.*

A Braj-bhasha poem on rhetoric, and specially on the *Śṛiṅgāra-rasa*, or erotic style of poetical or dramatic composition, by Padmākara Bhaṭṭa.

Beg. सिद्धि सदन सुंदर वदन नंदनंदन मुद मूल ।
रसिक सिरोमनि सामरे सदा रहहु अनुकूल ॥ १ ॥

Padmākara was the son of Mohana Bhaṭṭa of Mathura* (Muttra), and, according to Śiva Siṃha, was born in S. 1838 (A.D. 1781). He was at first employed in the service of Raghunāth Rāo, known as Appā Sāhib, the Mahratta Peshwa at Nagpur, and afterwards went to Jaipur, where he compiled this work by order of Mahārājā Jagat Siṃha (who reigned A.D. 1808—1813).

The rules of rhetorical composition, as contained in this work, are clearly taken from the standard Sanskrit treatises on *alaṃkāra*, of which the Sāhityadarpaṇa† of Viśvanātha Kavirāja is perhaps the most important.

The Jagadvinoda deals chiefly with the erotic element of composition. It is divided into 6 chapters (*prakaraṇa*), under the following heads:—

1. Fol. 2*b*. Ālambana-vibhāva (331 verses); or The essential excitants of love. These are the different types of heroes (*nāyaka*), and heroines (*nāyikā*), each of whom is described as possessing certain characteristic qualities which excite the feeling of love. Under this head are also included the seeing of a portrait, or the dreaming of a loved object.

2. Fol. 36*b*. Uddīpana-vibhāva (57 verses); or The enhancing excitants of love. These are the male confidants of the hero, of whom there are 4 kinds; the female messengers, or go-betweens (*dutī*), divided into 3 classes; the personal adornment and sarcastic remarks

* Written २६३ by mistake.

* In Dr. Grierson's notice of this author ("Modern Vern. Lit.," p. 110), he and his father are stated as being "of Bāndā"; and Garcin de Tassy (Litt. Hind., 2nd ed., vol. ii., p. 489) says he was "de Gwalior."

† See the English translation of this work, entitled "The Mirror of Composition," commenced by Dr. J. R. Ballantyne, and completed by Pramadā-dāsa Mitra, Calcutta, 1875.

made by the heroine, and the influence of special times and seasons.

3. Fol. 42*b*. Anubhāva (75 verses); or The actions indicative of love. These are either natural and involuntary emotions (*sāttvika-bhāva*), or strongly-marked amorous feelings (*hāva*). The former are usually reckoned to be 8 in number, viz.: stupefaction, perspiration, horripilation, faltering voice, trembling, change of colour, tears, and fainting. The author adds a ninth indication, viz., yawning. These involuntary expressions of love are ascribed both to male and also to female lovers.

The strong emotions are the coquettish gestures, expressions of delight, and blandishments of the female lover, of which 10 different kinds are described.

4. Fol. 49*b*. Sañchārī-bhāva, also called Vyabhichārī-bhāva (113 verses); or The accessory emotions, of which there are 33 different kinds, consisting of certain emotions connected with, or subordinate to, the main sentiments (*sthāyī-bhāva*) which characterise the style of composition. These are shame, sorrow, fear, despondency, &c., culminating in madness and death.*

5. Fol. 59*b*. Sthāyī-bhāva (31 verses); or The permanent emotions. These are 9 in number, and constitute the 9 mental feelings which predominate in and distinguish the 9 different *rasas*.

6. Fol. 62*b*. Navarasa-nirūpaṇa (122 verses); or A description of the 9 *rasas* or sentiments essential to rhetorical composition. See no. 43, chap. 14.

The Jagadvinoda has been printed at Lucknow, 1876 (3rd edition, 1882), and at Cawnpore, 1878.

The date of copy (फागुन शुक्ल ११ सम्वत १८९०) appears at the end of the MS.

* Fully described in "The Mirror of Composition," p. 97. See also S. M. Tagore's "Eight Principal Rasas of the Hindus" (Calcutta, 1880), p. 23.

# 47.

Add. 26,532.—Foll. 72; 5¾ in. by 11; 23 to 25 lines, 4½ in. long; written apparently in the 18th century. [William Erskine.]

Two rhetorical poems in an archaic form of Braj-bhasha.

I. Foll. 1—56. रसिकप्रिया Rasikapriyā of Keśava Dāsa. Another copy of no. 43.

II. Foll. 57—72. An anonymous poem on lovers.

Beg. मेरि भवबाधा हरो राधा नागरि सोइ ।
ज्यातन कि स्याइ परे शाम हरित दुति होय ॥ १ ॥

The poem begins with the usual description of the different classes of heroes (नायक) and heroines (नायिका) in dramatic or erotic composition, based on the classification to be found in Sanskrit works on *alaṃkāra*. The author then describes the meeting of the lover and his mistress through the friendly offices of the female companion, or go-between (सखी), and gives a description of each member of the body, and of the personal attire and perfections of the lovers.

The poem is in 253 verses. It bears no title, or name of author, and appears to have been composed about the same period as the preceding, i.e. in the 16th century.

The two poems in this MS. have been copied by the same hand, evidently an illiterate scribe. They abound in orthographical errors, aspirated consonants are written by unaspirates, long vowels for short ones, and *vice versâ*.

# 48.

Or. 2033.—Foll. 120; 8¼ in. by 5¼; about 20 lines, 3½ in. long; dated A.D. 1851. [Sir Henry M. Elliot.]

I. Foll. 1—92 (१–९१). राजसमाज Rājasamāja. A work on rhetoric in Braj-bhasha verse,

based on Sanskrit works on *alaṃkāra*, written in Persian characters in Shikastah-āmez.

Beg. منت کرون کر جورکے سری شیام سہراس
جاکے چرن کے کرپا جگ بھیو چلن بلاس

This work, which was written specially for Sir Henry Elliot, and is named after him Elliot Rājasamāja in the scribe's colophon, appears to be an enlarged recension of the Bhāshābhūshaṇa of Jaswant Singh, the Rathor Rājā of Jodhpur* (A.D. 1638—1681), with the addition of a prologue or introduction (foll. 3—19) containing eulogies on Queen Victoria, the Governor-General of India, and Sir Henry Elliot, with a description of different classes of men and women based on the Kokaśāstra.†

An edition of Rājā Jaswant Singh's Bhāshābhūshaṇa,‡ edited by Kavi Hīrāchand Kānjī, with an account of the author and a Gujarati commentary, was published at Bombay in 1866. It is in two chapters (*prakaraṇa*), the first, in 41 verses, on the different classes of heroes and heroines and *rasas*, or sentiments; the second, in 169 verses, on the different kinds of *alaṃkāra*, or styles of rhetorical composition. The present recension is much more extensive. It contains 4 chapters (*bāb*), which are subdivided into *faṣls* and *ḳisms*, with the following headings:—

Bāb 1. (fol. 20) Nāyikā-bheda, or The different classes of heroines. Bāb 2. (fol. 35) Nāyaka-bheda, or The different classes of heroes. Bāb 3. (fol. 39) Sāttvika-bhāva, or The involuntary emotions and amorous gestures of lovers. Bāb 4. (fol. 47) Alaṃkāra-bheda, or The different styles of rhetorical composition.

The introductory 5 verses (मंगलाचरण) in the printed edition of the Bhāshābhūshaṇa begin on fol. 19*a*, last line, as follows:—

بگھن ھرن تم ھو سدان گنپت ھوی سہائی
بنتی کر جوری کرون دیجو گرنتھ بنائی

The first line of the next verse appears on fol. 35*b* (Bāb 2). Thus the text of the first chapter in the printed edition is brought in with considerable additions in the first three chapters of the present recension. The last chapter agrees more closely with the text of the printed edition.

In the colophon the work is called the Bhāshābhūshaṇa of the Rathor Rāo Jaswant.
اتی سری راٹھور راو جسونت کرتی بھاکا بھوکن گرنتھ سنپورنم

The text of the poem is accompanied by an interlinear Hindustani translation, written in red ink, and probably supplied by the copyist, Saman La'l of Amroha, who states in a colophon at the end of the work that he completed the copy on the 3rd Dec., 1851.

II. Foll. 93—119 (१–२६) पिंगलमंजरी Piṅgala-mañjarī. A work on prosody in Braj-bhasha verse, in two chapters (*ullāsa*), by Rāma Siṃha Kavirāja.*

Beg. प्रथम सरस्वति कौं सुमिर गणपति कौं शिरनाय ॥
वरणत पिंगलमंजरी ग्रंथ परम सुखदाय ॥ १ ॥

The poem is undated. The text is accompanied by a transliteration and a literal translation in Persian characters, in Shikastah-āmez, probably by the copyist Saman La'l of Amroha. The copy was completed on the 7th Sept., 1851.

---

* See Tod's "Rajasthan" (Madras ed. 1873), vol. ii., pp. 41—49.

† See no. 28.

‡ Dr. Grierson ("Vern. Lit.," p. 100) notices another work with this title, said to have been composed by Jaswant Singh of Rajatirwa, in Kanauj (c. 1797 A.D.), which was printed at Benares in 1886. This work is not available for purposes of comparison. In Dr. Grierson's opinion the identity of the author with Jaswant Singh of Jodhpur is very doubtful.

* Probably the same author as "the poet Rām Singh of Bundelkhand," who flourished 1800 A.D., noticed in Grierson's "Vern. Lit.," no. 380, p. 100.

Colophon: इति श्रीरामसिंह कविरत्न कृता पिंगलमंजरी वर्णनोनाम द्वितीयोल्लास समाप्त:

The last page contains a Hindustani list of the 18 Purāṇas, and the number of *ślokas* in each, aggregating a total of 400,000.

A Hindustani letter, dated the 7th Sept., 1847, written by Saman La'l and addressed to Sir Henry (then Mr.) Elliot, is attached to the volume (fol. 120). The writer, who signs himself a pleader at the Court of the Commissioner of Bareilly, gives a detailed report of his visits to different Civil stations in quest of copies of manuscripts and ancient chronicles, for which work he had been specially deputed.

# VII. POETRY.

## A. *HISTORICAL.*

## 49.

Or. 2175.—Foll. 453; 11 in. by 8; 21 lines, 6 in. long; written in large Nagari, apparently of the 17th century.

### पृथ्वीराज रासौ

*Pṛithvīrāj rāsau.*

An epic poem on the life and exploits of Pṛithvīrāj, the Chauhān king of Ajmere and Delhi; commonly attributed to Chand Bardā'ī. See Dr. Grierson's "Modern Vern. Lit.," p. 3.

Beg. प्रथम सुमंगल मूल तरु विय धर धर्म उभ्यो ॥
त्रिपट साथ रंभिय त्रिपुर वरन पत्र मुष पत्र सुभ्यो ॥
कुसम रंग भारही सुफल उकति अलंब अमीरा ॥
रस दसन पारस रमिया आस असत्त कवि कीरा ॥ १* ॥

* This verse is properly the second; the first verse, containing the invocation, being omitted. The more correct reading is:—

प्रथम सुमंगल मूल श्रुति वोय ॥
स्मृति सत्य जल सिंचय इ ॥
सुतरु एक धर धर्मा उभ्यो ॥
त्रिपट साथ रंभिय त्रिपुर ॥
वरन पत्र मुष पत्र सुभ्यो ॥

The Pṛithvīrāj rāsau (or Prithirāj rāsā) commences with a complete genealogical account of the Chauhān tribe of Rajputs, with which is mixed up a vast amount of Pauranic myth. Then follows an account of the birth of Pṛithvīrāj, prince of Ajmere, his alliances, wars, and conquests; his accession to the throne of Delhi; his valiant resistance against the attacks of the Muhammadan invader Sultan Shihābud-dīn Muḥammad Ghorī, his final defeat and death, with the downfall of Delhi, and the overthrow of Rajput rule. The work is, in fact, as Col. Tod remarks, "a universal history of the period."*

The poem is professedly the work of Chand Bardā'ī, the favourite court minstrel and companion of King Pṛithvīrāj, who perished with his royal master on the battle-field of Dehli, S. 1249, A.D. 1193. But, though Kshatriyas throughout Rajputana, and especially Chauhāns of Kanauj, believe implicity in the authenticity of the poem, considerable doubts are now entertained as to whether it was really the work of Chand, or of some other bard, living one or two centuries later, who had ascribed the poem to Chand.

* "Rajasthan," vol. i. p. 213. (Madras ed., 1873.)

The last two books, at any rate, in which are described the circumstances attending the death of Chand and the Rājā, and the subsequent defeat and death of Rainsī, the son and successor of Pṛithvīrāj, in combat with Muḥammad Ghorī, must have been written by some later bard.*

Kavirāj Murārdān of Jodhpur was the first to cast doubt on the genuineness of this epic. He stated his opinion to Prof. Bühler, that Chand was not its author, and that "the work belongs to the fourteenth century at the earliest."†

In 1886 Kavirāj Śyāmala Dāsa of Mewar wrote a severe criticism on the poem, disputing the reliability of its historical statements, and the accuracy of its dates.‡ He was of opinion that it was "fabricated several centuries after Chand's time," and was probably composed "at some date during the thirty years between S. 1640 (=A.D. 1583) and S. 1670 (=A.D. 1613)." This attack was replied to, the year following, by Pandit Mohana Lāla Paṇḍyā.§

There is certainly considerable uncertainty, if not absolute incorrectness, in the dates given in the epic. The birth of Pṛithvīrāj is said to have taken place in S. 1115 (A.D. 1058). In this MS. the date is mentioned in Bk. i., v. 170 (fol. 22*a*) as follows:—

एकादस सय पंचदस विक्रम साक अनंदु ॥
तिहि सुत रिपुजय हरण कूं भयो प्रिथीराज नरिंदु ॥*

The death of the Raja is said to have occurred in S. 1158 (A.D. 1101), but there is no doubt that Pṛithvīrāj was slain on the battle-field of Delhi in A.D. 1192 or 1193,† or about 90 years after the time stated in the poem.

Pandit Mohana Lāla, commenting on the verse quoted above in his critical edition of a portion of the poem, offers an ingenious explanation of this discrepancy of 90 years. He suggests that the word अनंद coming after the Vikrama date 1115 stands for the number 90 (i.e. अ = 0, नंद = 9) which should be added to the dates given in the poem.‡ This peculiar method of computation, however, does not appear to have been adopted by any other Hindi author. It is noticeable also that the writer of the colophon to the book called Dhankathā (fol. 67*b*), adopting the same chronology, without the use of the term साक अनंद, gives the date S. 1138 for the year in which the king discovered the hidden treasure at Nagor.§ The colophon reads:—

इति श्रीकवि चंद विरचिते प्रिथीराज रासे के भूमिखपन दर्सन सकुन दर्सन धनकथा व्रंननं नाम षंड ॥ संवत् ११३८ धन कथा ॥ वार २ एक वादू एक नागोर ॥

* The author of the Ṭabaḳāt i Nāṣirī, a reliable historian, who wrote in A.H. 658, describes the death of Pṛithvīrāj as taking place on the battle-field of Delhi in A.H. 588, or A.D. 1192. See Elliot's "Hist. of India," vol. ii., p. 297.

According to this epic, Pṛithvīrāj was not killed in battle, but was sent a prisoner to Ghazni, where he was blinded and kept in chains. The last book but one, called Bānbedh, relates how Chand, on hearing of the capture of the king, was occupied for two months in writing up his history, both past *and future*. Then, having entrusted the work to the keeping of his eldest son Jalha, he bade farewell to his wife and family, and set out as a *sannyāsī* to Ghazni. There, having gained the confidence of Muḥammad Ghorī, he managed to concoct a plan whereby the blind king succeeded in shooting the Sultan at a public display of archery, and, immediately afterwards, both he and Chand perished by self-inflicted blows with a dagger. See Rāmanārāyaṇa's "Prithwi Raj Charitra," pp. 249—255.

† See the Journal of the Bombay R. A. S., vol. xi. (1875), p. 283.

‡ "The Antiquity, Authenticity, and Genuineness of the Prithí Ráj Rásá." Journal of the A. S. B., vol. lv. (1886), p. 5.

§ "The Defence of Prithíráj Rásá of Chanda Bardáí." Benares, 1887.

* The last line is too long for the metre. In the Tod MS. (v. 49), and in other reliable MSS., the word सुत does not occur.

† According to the Ṭabaḳāt i Nāṣirī. See also J. Morison's "Genealogies in the Pṛithvîrâjavijaya," Vienna Oriental Journal, vol. vii. (1893), p. 188, and Cunningham's "Arch. Survey," vol. i., pp. 159 and 175.

‡ "The Prithvíráj Rásáu," Benares 1887, p. 139.

§ Cf. also the chronology of the kings of Mewar in MS. no. 19, in which S. 1151 is given as the date of the death of Pṛithvīrāj.

The Pṛithvīrāj rāsau is said to have been originally divided into 69 books (*prastāva*, also called *khaṇḍa*), containing altogether 100,000 verses; but MSS. differ widely as to the number, arrangement and names of the books, and the number of verses in each.

The Tod MS. in the Library of the R.A.S. (no. 120), dated S. 1883, is divided into 65 books, whilst the Bodleian MS. (Wilson Coll. no. 52), undated, but apparently written about the same time, has 68 books.

In the present copy the books are not numbered, they do not follow the generally adopted order of arrangement, and are considerably abridged, most of the books having less than half the number of verses contained in the Tod and Bodleian MSS. Several books are also omitted, the total number amounting to only 44. The MS. is carelessly written, and defective, ending abruptly with v. 159 of the Bānbedh, the last book but one of the poem. The volume contains 503 leaves, of which 25 to 40, 89 to 104, 241 to 256, 478 and 479 are missing. It is partly worm-eaten towards the end, and in places portions of the text are torn away from the sides.

No edition or translation of the entire poem has been made. An important work in Hindi, by Rāmanārāyaṇa Dugar of Udaipur,* has, however, been just published, containing an account of the historical events recorded in the poem, with an introduction and critical notes by the author. The work has been compiled from a MS., containing 68 books, in the Victoria Hall Library at Udaipur.

A portion of the poem, edited by Mr. J. Beames (bk. i.), and Dr. Hoernle (bks. 26—35), appeared in the Bibliotheca Indica (1873, etc.). Another edition, with critical notes, was commenced by Pandit Mohana Lāla Paṇḍyā (Benares, 1877), but ceased with the 6th fasciculus of the first book.

A translation of part of the first book was published in the Indian Antiquary, vol. i. (1872). Notes on the grammar of the epic, with occasional translations from the 1st and 15th books, and criticisms, by Dr. Grouse and Mr. J. Beames will be found in the Journal of the Asiatic Society of Bengal, vols. 37 to 42.

* "Prithwi Raj Charitra," pp. 89, 257, Udaipur 1899.

## 50.

Or. 388.—Foll. 58; 11 in. by 6½; 11 lines. 8 in. long, with ruled margins; dated A.D. 1848. [Geo. Wm. Hamilton.]

### आल्हखंड

*Ālhakhaṇḍa.*

An account of the war waged by Pṛithvīrāj, king of Delhi, against Parmāl, Rājā of Mahoba in Bundelkhand, and of the exploits of Ālha and Ūdal, princes of Mahoba.

Heading: अथ रायसौ चंद्रकृत आल्हकौ लिख्यते ॥

Beg. कहै चंद गुन छंद पटि क्रोधउ दंगल सोइ ।
चहूंवांन चंदेल कुल कंदल उपजन होइ ॥ १ ॥
ग्यारा सै चालीस इक जुस अतुल भर रोह ।
कातिक सुदि बुधि चयोदसी संम्हर संमरसोइ ॥ २ ॥

The defeat of Parmāl, the Chandel Rājā of Mahoba by Pṛithvīrāj, the Chauhān king of Delhi is a favourite theme for ballad-mongers of Rajputana. Hence there are several versions of this historical event, of which some have been printed.*

The poem is in 330 verses, and is said to be a portion of the Pṛithvīrāj rāsau of Chand. (See the preceding work.) The date of the outbreak of hostilities, viz. S. 1141, given in verse 2, quoted above, is certainly in accordance with the chronology of that epic, but it is a noticeable fact that the Ālha-khaṇḍa is not to be found in the more

* See Grierson's "Vern. Lit.," p. 5; "Ind. Ant.," vol. xiv., pp. 209, 255; and W. Waterfield's translation of part of a Kanauj version in the Calcutta Review, vols. 61—63.

reliable copies of that poem, viz. the Tod MS., now in the Library of the Royal Asiatic Society, and the Wilson MS. in the Bodleian Library; nor is it in the copy in this Library (no. 49), or in the Jaipur MS.*

An abstract of the story of the prowess of Ālha and Ūdal, as narrated in this poem, will be found in Cunningham's "Arch. Survey," vol. vii., pp. 13—20.

Colophon: इति श्री प्रथीराज रायसौ आल्हकौ समय संपूरनम् समाप्तम् . . . ॥ वसंत ऋतौ मासोत्तमेमासे मधुमासे शुक्ल पक्षे १२ शनिवासरे लहिने लिखितं संघं . . . शंवत् १९०५ शके १७७० स. १८४८ इसवी तारिख १५

## 51.

Or. 389.—Foll. 16; 11 in. by 6¾; 10 lines, 7¼ in. long, neatly written, with ruled margins, dated S. 1705 (A.D. 1848).

[Geo. Wm. Hamilton.]

## छत्रसाल की लडाई

*Chhatrasāl kī laṛāī.*

An account in verse of the battle between the Bundela Rājā Chhatrasāl and Muḥammad Khān Bangash; written in the Kanauji dialect.

Heading: अथ श्रीराजा छत्रसालजू व् महमद खां व् बंगस की लडाई लिख्यते ॥

Beg. दोहा ॥

जब तक नृप छत्रसाल को परो नहीं वगमेल ॥
तब लग पेलि पेलोंनियां करता रहा दलेल ॥ १ ॥

A biographical account of the famous chieftain Chhatrasāl was written during his lifetime by the court poet Lāl Kavi, under the title Chhatraprakāśa. It was published at Calcutta in 1829 under the editorship of Captain W. Price. A translation of the work was made by Captain Pogson, Calcutta 1828.

After a brief genealogical sketch of the Bundela rulers from the earliest times, Lāl Kavi narrates the birth of Champat Rāya,* the father of Chhatrasāl, and the frequent wars with the Emperor Shāh Jahān that took place during his reign in futile attempts to get free from the Mogul supremacy imposed by the Emperor Akbar.

The historian goes on to relate the accession of Aurangzeb, the third son of Shāh Jahān, to the throne of Delhi, after the defeat of his eldest brother Dārā Shikoh at the battle-field of Dholpur (A.D. 1658). Rājā Champat Rāya joined forces with Aurangzeb in this memorable fight, and his son Chhatrasāl, who was then but a youth, is said to have been present on the battle-field and to have been conspicuous for his daring and valour.†

After the death of his father, during the reign of Aurangzeb, Chhatrasāl married, and entered the service of Jaisingh, Rājā of Amber. He subsequently went to Aurangabad, and formed an alliance with Bīr

* In Mr. J. Beames's "List of Books in Chand's poem" (A. S. B. Journal, vol. xli., p. 204) he mentions "Alhá Udal" as forming the 21st Book. As this Book is not in MSS. 2 and 4 referred to by him, he must have found it in the other three copies to which he had access, which unfortunately are not available for comparison with this MS.

* According to Beale ("Biog. Dict.," 2nd ed., p. 115), Chait Singh, and according to Tod ("Rajasthan," Madras ed., 1873, ii., p. 441), Gopīnāth was the father of Chhatrasāl.

† According to Tod (Madras ed., ii., p. 444), Chhatrasāl was then "governor of the imperial capital," and he, as also one of his sons, was killed in this battle. His account of the life of Chhatrasāl was doubtless derived from unreliable sources. His genealogy also of the immediate ancestors, and of the descendants of that chieftain, is quite different from that to be found in the Chhatraprakāśa of Lāl Kavi, and in the present manuscript.

Dr. Grierson also, on the authority of Tod, states that Chhatrasāl "was killed in 1658 A.D." He gives an account of Lāl Kavi's work, but, as he had not seen the poem, he had no means of discovering the errors in Tod's history. See his "Vern. Lit.," nos. 197 and 202 (pp. 76 and 77). See also Pogson's note (p. 31 of his translation) on the same mistake in Dow's history.

Baldeo for the purpose of overthrowing the Muhammadan yoke. With this object in view he crossed the river Nerbudda, and returned to his native land. This, according to the poet Lāl, occurred in S. 1728 (A.D. 1671), when Chhatrasāl was 22 years of age.* He was proclaimed king in the place of his father, and the Bundelas, rallying round his standard, attacked the Nawab Bahādur Khān, who was defeated and fled to Sindh.

On the death of Aurangzeb (A.D. 1707) his son and successor, Bahādur Shāh I., was friendly disposed towards Chhatrasāl, and requested him to seize the fort of Lohgarh. He was successful in this expedition, and returned with honour to his own country, and took up his residence at Mow. This is the last incident recorded in the Chhatraprakāśa of Lāl Kavi, but Captain Pogson, in his translation of that work, has carried on the history of the Bundelas up to his time, including the account of the battle which forms the subject of this poem.

The present work is anonymous. It is divided into two chapters, containing 129 and 37 verses respectively. In it is narrated the alliance formed by Chhatrasāl with the Maratha Peshwa Bājī Rāo I., and the total defeat of Muḥammad Khān Bangash, the Rohilla chief of Farukhabad, in A.D. 1734.†

This copy was completed on Sunday, the 15th Āshāḍha-*sudi*, S. 1905 (16th July, 1848).

Colophon: इति श्रीवंगस छत्रसाल को लडाई वर्नेनं संपूर्णम् . . . श्री संवत् १९०५ शके १७७० आषाढ शुक्ल १५ रविवासरे तद्दिने समाप्तम्

* Stated in chap. xii., v. 20 of the Chhatraprakāśa (p. 144 of the Calc. ed.) as follows:—

संवत सत्रह से लिखे आठ आगरे बीस।
लगत अरध बाईसई उमड चली अवनीस ॥ २० ॥

† See Elliot's History, viii., pp. 46, 48; Hunter's Gazetteer (2nd ed.), "Banda," vol. ii., p. 48, and "Bundelkhand," vol. iii., p. 155.

Appended to the poem are 5 *dohās* in praise of Bhagavān. Then follows a poem of 25 verses (fol. 15), containing a short allusion to the origin of the Bundela race, followed by eulogies on Chhatrasāl, and his lineal descendants to the throne of Panna, viz. his son Hirde Shāh, his grandson Subhā Singh, and great-grandson Amān Singh, the ruling chieftain at the time the poem was written (S. 1811, A.D. 1754).

Poem begins:—

श्रीसतगुर सरसति गणनायक
शिव सारदा सर्वसुष दायक ॥
करजुग जोरि तुम्हहि मै ध्यांऊ
हिरदै प्रेम बुद्धि वर पांऊं ॥ १ ॥

Colophon: इति श्री छत्रसाल महाराजको वंसवर्नेनम्

The date of composition, Sunday, the 5th Māgha-*sudi*, S. 1811, is given in the last verse as follows:—

इंदु इंदु वसु इंदु धरि संवत यह निरधारि
माघ शुकल कवि (? रवि) पंचमी कीनो सुजस विचार २५

# 52.

Or. 390.—Foll. 28; 11 in. by 6¾; 10 lines, 8 in. long; written in a clear Nagari hand, with ruled borders; dated A.D. 1849.

[Geo. Wm. Hamilton.]

## रतन सैन व सुलतान साह

*Ratan Sen va Sultān Shāh.*

An historical poem by Keśava Bhaṭṭa in Braj-bhasha, describing the invasion of Chitor by the Emperor 'Alā-ud-dīn of Delhi in order to obtain possession of Padmāvatī (here called Padminī), the wife of King Ratan Sen, and the heroism of Gorā and Bādal in defence of the Mahratta cause.

Heading: अथ श्री रतन सैन व सुलतान साह बादशाह का जुद्ध कवट परस्पर लिष्यते ॥

Beg. दोहा ॥

पारस कावित्त सिंधु मिल नूम(?) सहित सुलतान
दल नौ लष असी हजार लै चढ्यौ साह सुलतान ॥ १ ॥
अला दीन सौ पातसाह करि पदमनि की चाह
रतन सैन ढेंकी तहा गढ चीतोरै जाहि ॥ २ ॥

Verses 3 to 26 are wanting, the copy having apparently been made from an imperfect MS. Blank leaves are left for their subsequent insertion, the poem being continued at verse 22 (native foliation ३).

The work contains 197 verses in *dohā* and *kuṇḍaliyā* metres, and appears to be based on the popular poem Padmāvatī of Malik Muḥammad, Jāyasī. Nothing is known of the author, whose name occurs in the last two verses.

End.

कवि केसो कविता करी गोरे को जस गाइ ॥
चौर सुकीरत फिर करौ जो देवी होइ सहाइ ॥ १९७ ॥

The date of transcription is given in the scribe's colophon, in the Saṃvat, Śaka, Christian, Hijrah, and Faṣlī eras, viz. Thursday, the first day of Phālguna-*badi*, Saṃvat 1905; Śaka 1770; the 8th of February, A.D. 1849; Hijrah 1265; Faṣlī 1256.*

## 53.

Or. 1882.—Foll. 64; 8¼ in. by 5¼; 13 lines, 3¼ in. long; written in Persian Naskhi characters, apparently in the beginning of the 19th century. [Sir Henry M. Elliot.]

### شہیدی امام حسن و حسین

*Shahīdī Imām Ḥasan o Ḥusain.*

A Panjabi poem, containing an account of the martyrdoms of Ḥasan and Ḥusain, sons of the Caliph 'Alī.

Beg. خالق خلقت ظاهر کرکی ست اسمان سواری
سورج چن چراغ بنائی کر دی دور انداری
نور نبی تهی خلقت سازی جو کچهه عالم سارا
اول نور محمد والا روشن اها تارا

The poem is written in the pure Panjabi spoken in the Dehrajāt. It bears no date, and the only indication of the poet's name is his *takhallus*, Bakhtāwar, which occurs in fol. 3*a*, line 6.

On the fly-leaf appears the signature of Sir Henry Elliot, with the date 1863.

---

## B. *RELIGIOUS.*

## 54.

Add. 6649.—Foll. 220; 10 in. by 5¼; about 16 lines, 5 in. long; written in the Kaithi character; dated Saṃvat 1833 (A.D. 1776). [J. F. Hull.]

### हरिचरित्र

*Haricharitra.*

A translation of the 10th Skandha of the Bhāgavatapurāṇa into Braj-bhasha verse, by Kavi Lālach.

After invocations to Gaṇeśa, Durgā and Bhavānī, and the heading श्री घोषो श्री भागवत कथा लालच क्रीत [*sic*] प्रगशते, the text begins :—

चौपाई ॥ प्रथमहो पनैम नावौ ताके ।
शरब जीव म्हरपना जाके ॥
गनपती कै मै पनैम नावो ।
भुरझ कथा गोपाल गुन गावो ॥

Nothing is known regarding the author. His name Lālach is probably a *takhallus*, or poetical designation. He states in the prologue (fol. 2*a*) that he commenced writing this work in Āshāḍha, Saṃvat 1787 (A.D. 1730).

* An evident mistake for 1258.

संवत सतरह सै सताशी सहीआ
कथा आरंभन कीन्हे उनहीआ
माश आशाढ कथा अनुशारी
हरी वाशर रजनी उजीआरी

The same date occurs in the following copy (no. 55), but this is probably a mistake for Samvat 1587 (A.D. 1530), which is the date given in the other two copies in this Library, the reading in which is पंद्रह (पंद्र) सै सताशी सहीआ. The work has been translated into French, with a long introduction, by Théodore Pavie (Paris, 1852) under the title "Krischna et sa doctrine." In the copy from which this translation was made the date of composition is also given as S. 1587.*

The 10th Skandha of the Bhāgavatapurāṇa contains a detailed account of the life of Kṛishṇa. It is extremely popular, and translations have been made, both in prose and in verse, into most of the vernaculars of India. Of the Hindi versions the most famous is the Prema-sāgara, or "Ocean of love," a prose translation in modern Hindi made by Kavi Lallū Lāl in A.D. 1803, from a Braj-bhasha version by Chaturbhuja Miśra. It has been translated into English by E. B. Eastwick (London, 1851), by W. Hollings (Calcutta 1867), and by Frederic Pincott (London, 1897).

This copy of the Haricharitra is in 91 chapters (*adhyāya*), the Sanskrit original containing only 90.† It is carelessly written in an archaic form of Kaithi, and is full of mistakes.‡

The copy was made on the 8th day of Māgha-*badi*, S. 1833, for Lālā Jawāhir Mal, an Ambashṭha Kāyastha of Jatakhali, by Dīpchand Dās, an Ambashṭha Kāyastha of Jafarganj, at the time employed at a school at Naginabagh.

Colophon: इती श्री भागवत शंपुरन शमापतह ... शंवत १८३३ शाल शमै नाम मीती माघ वदी अठमी रोज को तैयार हुआ लीः दशखत दीपचंद दाश काएथ अमश्ट शाकीन जाफरागंज हाल चटशाल नगीनाबाग पोथी लीखाआ लाला जवाहीर मल काएथ अमश्ट शाकीन जटाखाली

## 55.

Add. 6647.—Foll. 150; 11½ in. by 8¼; 24 and 25 lines, 6 in. long; written in the Kaithi character; dated Samvat 1835 (A.D. 1778). [J. F. Hull.]

Another copy.

The invocations are addressed to Gaṇeśa, Bhavānī, Gaṅgā, and Mahādeva. This manuscript has five additional chapters. The copy was made on the 4th day of Kārtika-*sudi*, S. 1835, by Dīpchand Dās, the same scribe as that of the preceding copy. He here describes himself as being a resident of Maksudabad, i.e. Murshidabad, which was then under the administration of the Nawab Mubārik al-Daulah.*

Colophon: इती श्री पोथी श्रीभागवत शंपुर[न] शमापतह . . . शंवत १८३५ शाल शमै नाम कातीक शुदी चौठ रोज को तैयार हुआ दशखत दीपचंद दाश काएथ शाकीन खाश बाजार तालके मकशुदाबाद अमल नवाब मबारक दौला बाहादुर

## 56.

Add. 6648.—Foll. 141; 11½ in. by 8¼; 25 lines, 6½ in. long; written in the Kaithi character at the close of the 18th century. [J. F. Hull.]

---

* Tassy ("Litt. Hind.," 2nd ed., vol. ii., p. 223) has "1527 du samwat (1471)."

† As also in Pavie's French translation.

‡ The form of the initial *i* is particularly noticeable. Cf. the Nandināgarī form of this letter, of A.D. 1610, in Burnell's "South-Ind. Pal.," plate xxi. The palatal श is always used for the dental स and the celebral ष. The long ई is incorrectly written for the short इ; conjunct consonants for two or more simple ones, as च्च for च्छ, and *vice versa*.

* *Died A.D. 1793. See Beale's "Biog. Dict.," 2nd ed.*, p. 256.

Another copy.

This copy contains 91 chapters, as in no. 54. The invocations are addressed to Sarasvatī and Durgā, in addition to the deities mentioned in the preceding manuscript. It was evidently written by the same scribe, Dīpchand Dās, and apparently about the same time, but has no colophon.

The first verse of the text varies slightly. It begins :—

प्रथमही पनैमी नावो ताके ।
शर्व लोकको दरवश जाके ॥

## 57.

Add. 9825.—Foll. 201 ; 11 in. by 7¾ ; 18 lines, 6 in. long; written in the Kaithi character, with red and green coloured margins, dated Saṃvat 1835 (A.D. 1778).

Another copy.

This manuscript also contains 91 chapters, but the text differs somewhat from that in the preceding copies, especially in the last ten chapters, and in their divisions.

Heading: श्री शर्वव्यापी को ग्यो ॥ श्री श्री पुश्तक श्री भागवत कथा ॥

Beg. प्रथमही पनैम नावो ताके
शर्व लोकको दरवशु जाके
गनपती कै मै चरन मनाव
शुरश कथा गोपाल गुन गाव

At the beginning is a coloured representation of the god Gaṇeśa with a female devotee, both seated on lotus blossoms.

The copy was made in Vaiśākha, S. 1835, by Chunnī Rām Shāh.

Colophon: इती भागवोत [*sic*] कथा शंपुरन . . . शंवत १८३५ शाल मीती वैशाख दशखत चुंनी राम शाहा

## 58.

Add. 6651.—Foll. 383; 11 in. by 7; 16 lines, 5 in. long; written in Kaithi-Nagari characters; dated Patna, Monday, the 7th Kārtika-*badi*, S. 1778 (A.D. 1721).

[J. F. Hull.]

## रामचरितमानस

*Rāmacharitamānasa.*

A poem on the life and exploits of Rāma, in Braj-bhasha, popularly known as the Rāmāyaṇa of Tulasī Dāsa.

Beg. वर्नैनामशर्वधा* रंशाना छंदशमापी† ॥
मंगलानाए कत्तारो वंदे [वाणी] वीनायको ॥ १ ॥

Tulasī Dāsa, the most popular of Hindi poets, was a Brahman by birth, and flourished during the reign of the Emperors Akbar and Jahāngīr. A full account of his life and writings will be found in Dr. Grierson's "Modern Vernacular Literature of Hindustan," p. 42. See also Dr. Wilson's "Sects of the Hindus," vol. i. (London, 1861), p. 63, and Frazer's "Literary History of India," p. 365.

This celebrated epic poem is written after the model of the Sanskrit Rāmāyaṇa of Vālmīki, and is similarly divided into seven cantos (*kāṇḍa*). It was commenced in Saṃvat 1631 (A.D. 1574-75), but the date of completion is unknown. The correct title of the poem appears in this copy in the colophon to each kāṇḍa.

According to an old rhyme, quoted by Dr. Grierson, Tulasī Dāsa died "on the 7th of the light half of Çrāvaṇa, in Sambat 1680 . . . at Asī, on the bank of the Ganges."‡

---

* वर्णीनामर्थसंघानां in printed editions.

† More correctly छंदसामपि.

‡ Mātādīn Miśra, the author of the Kavitva-ratnākara (Lucknow, 1876), has the following slightly different reading of this couplet, the word *asī* meaning 80 :—

संवत् सोरह सै असी असी वयस के तीर ।
श्रावण शुक्ला सप्तमी तुलसी तजे शरीर ॥

According to this author the couplet was composed by Tulasī Dāsa in prediction of his death, which took place on the self-same day.

If this reading be correct the poet was 80 years old when he died, and was therefore born in S. 1600. This date of birth is also arrived at by Dr. Wilson, who states in his notice of Tulasī Dāsa in his "Sects of the Hindus," that he "commenced his Hindi version of the Rámáyana in the year of Samvat 1631, when he was thirty-one years of age."

The text of the present copy agrees generally with that of the printed editions, but occasionally several *chaupāis* and *ślokas* are wanting, which are to be found in published editions. It is written in a legible form of old Kaithi handwriting, with an utter disregard to correct orthography. The palatal श is always employed for the dental स, a peculiar form of that letter being used in the word श्री.

The following dates of transcription appear in the colophons of some of the *kāṇḍas* :—

Kāṇḍa i.—Sunday, Vaiśākha-*sudi*, *pūrṇi-vāsī*, Saṃvat 1778 (fol. 129*b*).

Kāṇḍa ii.—Wednesday, the 14th Bhādra-*sudi*, S. 1778 (fol. 232*a*).

Kāṇḍa vi.—Friday, the 13th Āśvina-*sudi*, S. 1778 (fol. 332*b*).

It appears from the colophon at the end of the MS. that the copy was made by Paṭnī Mal Kāyastha, at the Gurhāṭ quarter (*mahalla*) of the city of Patna, and was completed on Monday, the 7th of Kārtika-*badi*, Saṃvat 1778.

Colophon: इती श्री रामाएन क्रोत तुलशी दाश भाखीतं शातौ कांड शमापतं . . . इती श्री पुश्तक लीखा [erasure, illegible] जी ने अमल श्री [space left] अमल परखतोनी[?] शंवत १७७८ शमै नाम कातीक वदी शतमी रोज शो[म]वार को पुश्तक तैआर कीआ लो: पटनी मल काएश्त मोकाम पटना मोहंला गुरहांट वाशी गंगाटट शुभमशतु शीधीरशतु: ॥

Over the colophon, on the top of the page, is written by the same scribe पातीशाह महमद शाही हरीनाथ जी. Harināṭha was probably the name of the owner of this copy, which was made during the reign of Muḥammad Shāh, Emperor of Delhi (A.D. 1719—1748).

Garcin de Tassy ("Litt. Hind.," 2nd ed., vol. i., p. 579) has erroneously read पातीशाह (i.e. Pādshāh) as पोथी शाह, and describes this MS. as "Pothi Schâh Muhammad Schâhî, Histoire de Muhammad Schâh," of which he states Harināṭha is the author.

## 59.

Add. 5577.—Foll. 325; 13 in. by 8¾; 18 to 27 lines, 6½ in. long; written in Kaithi characters; dated Tuesday, the 3rd Kārtika-*sudi*, Saṃvat 1816 (A.D. 1759).

Another copy.

The introductory poem of the first kāṇḍa differs somewhat from that in the printed editions. Those of the second, fourth, fifth, and seventh kāṇḍas are omitted, and also the first verse of the introduction to the sixth kāṇḍa.

The copy was made by Kṛipā Dāsa, who describes himself as a follower (सेवक) of Jugal Dāsa, and resident of Sripur, a village west of the mountain Gokula. The Śaka year 1681, and also the Bengali year 1167, are expressed as well as the Saṃvat year 1816.

Colophon: सम्वत १८१६ शाके १६८१ सनै नाम कार्त्तिक सुदि तृतिया कुजवासरेचपुनस्तीथौ सुराचार्य्यवारेषु लिष्यते पुस्तक मीति ॥

हस्ताक्षर क्रपा दास प्रतापवली जुगल दासजी सेवक गतीसंत सरशाकी [?] शाकीन शीरीपुर गोषुल पहारी के पश्चीम नीकट शन ११६७ शाल

## 60.

Add. 8924.—Foll. 149; 8¾ in. by 5¾; 14 lines, 3 in. long; written in Persian Shikastah-āmez characters; dated Saṃvat 1855 (A.D. 1799).

### रामायण

*Rāmāyaṇa.*

A Braj-bhasha poem by Rā'e Singh, founded on the Rāmāyaṇa of Vālmīki.

Heading: پوتهی رامایں رایسنگھ کرت

Beg. پرتهم نام نرمل نارایں
پن کچھ کتها کهوں رامایں
نرنکار جگدیس نرنجن
پاربرنبھ (?) داتا دوکھ بھنجن

This copy was made by Dhanī Dīn at Rawatpur, Parganah Muhsinpur, in the Kora subdivision (*sarkār*) of the Allahabad district (*ṣūbah*), and was completed on Sunday, the 12th of Bhādra-*sudi*, S. 1855.

Colophon: ات سری راماین رایسنگھ کرت سنپورنگ متی دوادسی سدی بھادون سمبت ۱۸۵۵ بروز یکشمبہ مقام راوت‌پور عمل پرگنہ محسن‌پور سرکار کورا مضاف صوبہ الہاباد بخط احقر العباد دھنی دین وغیرہ برادران بجہت خاطر [words obliterated] خود تحریر یافت هر کسی که دعوی کند باطل است

## 61.

Add. 26,539.—Foll. 426; 13 in. by 9; 25 to 31 lines, 7¼ in. long; written in large characters with ruled margins, well bound in tiger-skin; dated Sunday, the first day of Jyeshṭha-*badi*, Saṃvat 1867 (A.D. 1810).

[William Erskine.]

### अवतारचरित्र

*Avatāracharitra.*

An account in verse of 24 incarnations of Vishṇu, by Narahari Dāsa.

The work is preceded by three hymns in praise of Gaṇapati, Sarasvatī, and Gurudeva. The heading and beginning of the first hymn are as follows:—

अथ अवतारचरित्रग्रंथ लिष्यते ॥ प्रथम गणपतिस्तुति लिष्यते ॥
गुणसादिक ॥ शुंडादंडप्रचंडमेकरदनं मद्गंधगन्धस्थलं ॥
सिंदूरारुणतुंडमुंडितमुखं भृंगस्थगुंजारवं ॥

Text begins (fol. 5*a*) as follows:—

अथ प्रथम ब्रह्मावतारोत्पति ॥
हरि धरत चित्त लीलानियान ॥ चतुरानन उपज्यौ नाभियांन ॥
विधि भरो प्रजापति अति प्रतिष्ट ॥ सो सृजत भयौ मांनसी सृष्टि ॥
नव द्रव्य बीज निर्माण कीन ॥ वटवरत नित्य साषा नवीन ॥

The twenty-four Avatāras or incarnations of Vishṇu described in this work are: 1. Varāha, the boar; 2. Sanaka, Sanānda, Sanātana, and Sanatkumāra, the four mind-born sons of Brahmā; 3. Yajña, or sacrifice; 4. Nara and Nārāyaṇa, two ancient ṛishis; 5. Kapila, the sage; 6. Dattātreya, the sage; 7. Ṛishabha, the king; 8. Dhruva-varadāna, the bestower of a blessing on Dhruva, the polar star; 9. Pṛithu, the king; 10. Hayagrīva, the horse-necked; 11. Kūrma, the tortoise; 12. Matsya, the fish; 13. Narasiṃha, the man-lion; 14. Vāmana, the dwarf; 15. Harigajamoksha, the rescuer of the elephant from the alligator;* 16. Haṃsa, the swan; 17. Manvantara, the period of a Manu, i.e. 4,320,000 years; 18. Dhanvantara, the physician of the gods; 19. Paraśurāma, or "Rāma with the axe"; 20. Veda-vyāsa; 21. Rāma; 22. Kṛishṇa; 23. Buddha; and 24. Kalkī, a future incarnation, to appear at the end of the Kaliyuga.

The minor Avatāras are very briefly described. The greater part of the work is occupied with an account of Vishṇu's incarnations as Rāma and Kṛishṇa. The former (foll. 61*b* to 321*a*) appears to be an adaptation of the Rāmāyaṇa of Vālmīki, and is similarly divided into 7 kāṇḍas. The latter (foll. 321*a* to 421*a*) is an adaptation of the 10th Skandha of the Bhāgavatapurāṇa arranged in 93 adhyāyas. The accounts of all of these Avatāras from the 7th are stated in the colophons of each to have been taken from the Bhāgavatapurāṇa.

The generally accepted number of Avatāras is ten, noted in the following order:—1. Matsya; 2. Kūrma; 3. Varāha; 4. Narasiṃha; 5. Vāmana; 6. Paraśurāma; 7. Rāma; 8. Kṛishṇa; 9. Buddha; 10. Kalkī.

The MS. is neatly written, the divisions of the verses, as well as the headings and endings of each section or chapter being in red ink. The date of composition, Tuesday, the 8th day of Āshāḍha-*badi*,

* Or Gajendramokshaṇa. See Aufrecht's Cat. Catt., p. 141*a*. There are several vernacular versions of this legend.

Saṃvat 1733 (A.D. 1676) is given at the end of the work (fol. 425*b*).

A colophon at the end of the poem states that it was copied by Gaṅgā Vishṇu, a Gujarat Brahman of Lochanpur, on Sunday, the first day of Jyeshṭha-*badi*, Saṃvat 1867, or Śaka 1731, for the benefit of Rāmakṛishṇa, son of Gumānī Rāmajī.

After the colophon is a poem, headed रामावतार की संख्या, said to be taken from the Padmapurāṇa, containing fanciful calculations on the principal events in the life of Rāma.

On the fly-leaf is written, in Mr. Erskine's handwriting:—"Presented by Cap$^{t}$ James Tod to W$^{m}$ Erskine Esq. Bombay 28 Jan$^{y}$ 1823. This copy was found lying on the Musnud on the day of the bloody battle of [left blank] where it had remained after being read and recited the night before to the gallant Rajpoots. It was presented to the Resident Cap$^{t}$ Tod, who gave it to me. It is bound in Tyger-skin, a fit covering for the works of the warrior-poet Chund. W. E."

## 62.

Add. 6650.—Foll. 279; 8 in. by 5; 17 to 19 lines, 3½ in. long; written in Kaithi characters; dated Saṃvat 1795 (A.D. 1738).

[J. F. Hull.]

### महाभारत

*Mahābhārata.*

A Braj-bhasha metrical translation of five books of the Mahābhārata, by Sabal Singh, the Chauhān.

It appears from the Śivasiṃhasarojā, App. p. 126,* that Sabal Singh was born in Saṃvat 1727 (A.D. 1670). Some suppose that he was Raja of Chandgarh, others of Sabalgarh, but Śiva Siṃha is of opinion that he was a zamindar of a village in Etawah, a District of the N.W. Provinces. He has made an abridged metrical translation of 10 books of the Mahābharata in 24,000 *ślokas*.

This manuscript contains only the following portions:—

I. Foll. 1—87*a*. भीष्मपर्व Bhīshma-parva, in 18 *adhyāyas*.

Beg. गुर गोवींद को चनै मनैसै ।
जेही प्रशाद उतीम गती पैसै ॥
कै प्रनाम रघुपती के पाएन ।
चारी वेद जाके गुन गाएन ॥

II. Foll. 88*b*—162*a*. द्रोणपर्व Droṇa-parva, in 8 *adhyāyas*.

Beg. श्री गुर चनै डंडवत करीसै ।
जा प्रशाद भौशागर तरीसै ॥
वंदौ रामचंद्र रघुनंदन ।
महावीर दशकंधनीकंदन ॥

III. Foll. 164*b*—226*b*. कर्णपर्व Karṇa-parva.

Beg. गुर गनेश महेश करपुता ।
अनधनवी दया देहु वहुता ॥
तुह वीनु एकौ काज न होई ।
एकदंत लंबोदर शोहई ॥

This book is not divided into *adhyāyas*, and has no colophon.

IV. Foll. 228*b*—245*b*. दुःशासनपर्व Duḥśāsana-parva.

Beg. घोघीनीहरन तु अनाम गनेश ।
कवीजन देहु सुमती उपदेश ॥
शंकर पीता गौरी तु अमान ।
शोधौ बुध तुह शतत दान ॥

This book also is not divided into chapters. At the end appears the date of transcription, the 14th Chaitra-*badi*, S. 1795, in the following colophon:—

इती श्री पोथी दुशाशनपर्व का पुरन शमापत ... शंवत १७९५ शाल शमै नाम मीती चैत वदी चौदश १४,

* See also Dr. Grierson's "Vern. Lit.," p. 78.

V. Foll. 246*b*—278*b*. शल्यपर्व Śalya-parva, with गदापर्व Gadā-parva, each in 2 *adhyāyas*.

The Śalya-parva begins :—

जै जै गुर चनै चीत दीजै ।
रघुपती चनै वन्दना कीजै ॥
शारद चनै कीजै परनामही ।
वंदै वालमीक हनुमानही ॥

The Gadā-parva begins (fol. 261*b*) :—

गदापर्व अब करत वखानही ।
जुरजो धनमन मै अनुमानही ॥

The name of the poet (शवल शींघ चौहान) occurs frequently in the colophons to the different chapters. Each book has a separate native foliation.

## 63.

Or. 2766.—Foll. 204; $5\frac{1}{4}$ in. by 6; 10 and 11 lines, $4\frac{1}{4}$ in. long; ruled margins; apparently written in the 19th century. [Rev. A. Fisher.]

### गोविंदगीता

*Govindagītā.*

A translation of the Bhagavadgītā in Panjabi verse by Govind Singh, the tenth Sikh Guru (A.D. 1675—1708).

Heading: ਗੀਤਾ ਗੋਬਿੰਦਿਕ੍ਰਿਤ ॥

Beg. ਓਅੰ ਸੋਹੰ ਗੋਬਿੰਦੁ ਅਕ੍ਰੈ ਨਿਰਾਕਾਰਿ ॥
ਅਨਾਮਿ ਨਿਰਬੰਦਿ ਸਰਬਿਨਿਵਾਸੀ ॥
ਸਭਿ ਹੀ ਮੈ ਰਵਿਆ ॥ ਜਲਿਥਲਿ ਮਹੀਅਲਿ ਖੰਡਿ ਬ੍ਰਹਿਮੰਡਿ ॥
ਸਰਬਿ ਏਕੋਪੁਰਨਿ ਸੁਆਮੀ ॥ ਅਚਲਿ ਅਗਾਧਿ ਸਭਿ ਦ੍ਰਹੀ ਪ੍ਰਚੰਡਿ ॥

The work is in 18 chapters (*adhyāya*), and has been frequently printed at Lahore.

This copy is carelessly written, without any numbering of the verses. Foll. २–६ (v. 6 to 51 of chap. i.) are missing. The scribe Vastīrām describes himself in the colophon as being a servant (*ghulām*) of Bhāijī Kṛipā Rāma.

Colophon: ਪੂਰਨਿ ਹੋਇਆ ਧਿਆਉ ਅਸਟਿਦ-ਸਦਾ ॥ ਸਿਰੀ ਕ੍ਰਿਸਨਾਨਮਧਿ ॥ ਸੰਪੂਰਨਿ ਭਈ ਗੀਤਾ ਸ੍ਰੀ ਗੋਬਿੰਦਿ ਕ੍ਰਿਤਿ ॥ . . . ਲਿਖਤੁਮ ਵਸਤੀਰਾਮ ਭਾਈਜੀ ਕਿਰਪਾ ਰਾਮ ਦਾ ਗੁਲਾਮ ॥

## 64.

Or. 2767.—Foll. 134; $8\frac{1}{2}$ in. by 5; 15 lines, $3\frac{1}{2}$ in. long; written in Persian Nestalik characters; dated Saṃvat 1891 (A.D. 1834). [Rev. A. Fisher.]

Another copy.

It appears from the colophon that this copy was completed on Tuesday, the 22nd Phālguna, S. 1891. It was written by Gaṅgā Singh Khatrī Kakkar, for Lāla Kedārī Sahāya (?) at Ramnagar, during the rule of Mahārājā Sujīt Singh.

## 65.

Or. 1007.—Foll. 354; $10\frac{1}{4}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{3}{4}$ in. long; written in large letters, with ruled margins; dated Śrāvaṇa, Saṃvat 1896 (A.D. 1840). [Lieut.-Col. H. Creed.]

### रामाश्वमेध

*Rāmāśvamedha.*

A metrical translation, by Madhusūdana Dāsa, of a portion of the Pātālakhaṇḍa, or fourth book of the Padmapurāṇa.

Beg. दोः ॥

वंदि प्रथम गुरपद भुजस निज शिर धरि सुष पाई ॥
त्रिविधि तापतमदलन कह दिनकर सहज सुभाई ॥ १ ॥
निज देशिक गुरकंजपद वंदन करौ सप्रीति ॥
विन प्रियास जिनकी कृपा महामोहदल जीत ॥ २ ॥

In the introductory part of the first chapter (fol. 2, vers. 14—16) the author's

name appears as Madhuhari Dāsa,* the son of Rāmacharaṇa, of Ishkāpur,† near the river Kalindra. He states that the work was written on the 2nd of Āshāḍha-*sudi*, S. 1830 (A.D. 1773).

The poem contains a description of the Horse-sacrifice of Rāma, being a translation in the Baiswari dialect of the first 68 chapters of the Pātālakhaṇḍa of the Padmapurāṇa.

This copy was made at Mokshaganj, for the perusal of the Rāṇā Nṛipati Singh (of Udaipur?), on Śrāvaṇa S. 1896, Śaka 1761.

Colophon: इति श्रीपद्मपुराने पातालखंडे शेश वात्सायण संवादे मधुसूदन दाश कृते श्रीरामाश्वमेधयो नामाष्टषष्टितमोध्याय ॥ संवत् १८९६ तत्र साके १७६१ तत्र मासोत्मे मासे श्रावण कृष्ण पक्षे तिथौ अमावस्यां भृगुवासरे समाप्तं ॥ सुभंभूयात् ॥ लिष्यतं मोक्षसगंज मध्ये लाकमनि श्रीपठनाथे श्रीमहाराज[ा]धिराज श्री राना साहिव नृपति सिंह पठनार्थे

At the end of the work are two poems, one a *dohā*, the other a *soraṭhā*, written probably by the scribe, in eulogy of the Rāṇā.

## 66.

Or. 2749.—Foll. 482; 6¾ in. by 8; 11 lines, 5¼ *in. long*; written in Gurumukhi characters, dated Chaitra, Saṃvat 1871 (A.D. 1814).

[Rev. A. Fisher.]

### अध्यात्मरामायण

*Adhyātma-Rāmāyaṇa.*

A philosophical poem, translated from the Sanskrit into Braj-bhasha verse by Gulāb Singh.

Beg.

ਦੋਹਰਾ ॥ ਦੋਦੀ ਮਾਤਾ ਸਾਰਦਾ ਸਰਦਇੰਦਸਮਧਾਮ ॥
ਧੰਦੋ ਪਦਪੰਕਜ ਸਦਾ ਕਰੋ ਸੁਮਤਿ ਧਰਗਾਮ ॥ ੧ ॥

The Adhyātma-Rāmāyaṇa, or "Spiritual Rāmāyaṇa," forms a portion of the Brahmāṇḍapurāṇa. It contains an account of the life of Rāma, but the events narrated are invested with spiritual significations, illustrating the teachings of Vedānta philosophy.* The poem is in the form of a dialogue between the god Śiva and his consort Pārvatī, and is divided into seven books (*kāṇḍa*), corresponding to, and bearing the same names as those in the Rāmāyaṇa.

Each book is subdivided into chapters (*adhyāya*).

The author, Gulāb Singh, the son of Gaurī Rā'e, was a pupil of Mān Singh, of whom he makes mention in the introductory verses of this poem. He was of the Nirmale class of Sikh devotees, and is also the author of Mokshapanta, and Bhāvarasāmṛita, two Vedānta poems. See no. 79, art. III., and no. 80, art. II. and III.

The date of composition, Thursday, the 10th day of Kārtika-*sudi*, S. 1839 (3rd Nov., 1782), is expressed in the following couplet, occurring at the end of the work:—

ਗੂਪਿ ਅਗਨੀ ਦਸੁ ਚੰਦ ਪੁਨਿ ਸੰਬਤ ਆਨੰਦਧਾਰ ॥
ਦਸਮੀ ਕਾਤਕ ਸੁਦੀ ਸੁਭ ਸੁਰਾਧੀਸ ਗੁਰਦੁਆਰ ॥

Several editions of this work, all lithographed in Gurumukhi characters, have been published in the Panjab.

The copyist, Uttam Singh, states in the colophon that he commenced and completed the transcription in Chaitra, Saṃvat 1871.

## 67.

Or. 2750.—Foll. 462; 5½ in. by 7; 11 lines, 5 in. long, with ruled margins, written in Gurumukhi characters; dated the 30th Śrāvaṇa, Saṃvat 1887 (4th Augt., A.D. 1830).

[Rev. A. Fisher.]

Another copy.

* The name Madhusūdana Dāsa occurs in the colophon of every chapter.

† ईषकापुरी, but "Ishṭakāpurī" according to Dr. Grierson, "Vern. Lit.," no. 476, p. 105.

* See Barth's "Religions of India," p. 217 (Trübner's Or. Ser.).

## 68.

Add. 24,044.—Foll. 256; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 15 lines, 3 in. long; written in the Persian character, in Nestalik; dated the 21st Ẕi'lḥijjah, in the 32nd year of the Emperor Shāh 'Ālam (A.D. 1791). [H. H. Wilson.]

### भागवतपुराण

*Bhāgavatapurāṇa.*

A metrical version of the 7th, 8th, and 9th Skandhas of the Bhāgavatapurāṇa.

Beg. اب سپتم اسکندہ کون سنون پریچھت رای
سراب باب نمروکشی اننت مکت هو جای
راجا یون هی ات بدهاك
تیری ادهی کرم اب جاك
توپی پرتهه نی کرپا کری
تیری من کے مایا هری
توپی کرپا کری بهگوان
جو تم من مین اوپجو گیان

The seventh Skandha (foll. 1—68) is incomplete. It deals almost entirely with the legendary story of Prahlāda. He was the son of the daitya king Hiraṇyakaśipu, and became a devout worshipper of Vishṇu. This so incensed his father that he would have slain him but for the intervention of the god, who, in his incarnation as Narasiṃha, or the man-lion Avatāra, saved the life of Prahlāda by destroying his father. The story is also narrated in the Vishṇupurāṇa and in the Padmapurāṇa.

The eighth Skandha (foll. 69—170) contains an account of the Matsya and Vāmana (fish and dwarf) Avatāras of Vishṇu, and of the Svāyambhuva and five succeeding Manvantaras.

The ninth Skandha (foll. 171—254) deals with the Vaivasvata (or present) Manvantara, and the kings of the solar and lunar races up to the time of Kṛishṇa.

The translation is in an archaic form of Hindi, hardly intelligible, owing to the careless handwriting in a character ill-adapted for the transliteration of Hindi words. The divisions of the chapters also are not always clearly indicated.

Colophon: ایتی سری مهاپورانے توم اسکندہ سماپتك سمپورنك بتاریخ بست و یکم شهر ذ لحجہ سنہ ۳۲ شاہ عالم بادشاہ غازی

## 69.

Add. 5620.—Foll. 347; $8\frac{3}{4}$ in. by 6; 13 lines, 4 in. long; written in the Persian character, in Nestalik, apparently in the 18th century. [N. B. Halhed.]

### भागवतपुराण

*Bhāgavatapurāṇa.*

A metrical translation of the 10th Skandha of the Bhāgavatapurāṇa.

Beg. سمرون آو نرنجن دیوا
جهه کو دیو نجانت یهوا
جوت روپ بهگوان بدهاتا
پورکهه پران پرانین کو داتا
کمل نابهه ناراین سوامین
سب هون کو انترجامین
الکهایس جگدیس گوسایں
جل تهل مین بیاپك سب ٹهایں

This work, of unknown authorship, is written in the Braj-bhasha dialect. There is no colophon, the copy ending abruptly in the middle of the last chapter.

The fly-leaf bears the signature of Mr. Halhed, and the title "Shree Bhagwut," with a half-obliterated note, by a different hand, stating that the work is written "in the language of the Seiks."

## 70.

Or. 2744.—Foll. 671; 6¾ in. by 5; 9 lines, 3¾ in. long, written in the Persian character, with 'Unvān and ruled margins in colour; dated the 8th Jumāda I., A.H. 1227 (20th May, 1812).

Another anonymous metrical version of the 10th Skandha of the Bhāgavatapurāṇa.

Beg. دو مت کهت مین پرسپر بولت ایك سمان
اك گاوی گن سیام کی اك برجی سُرگیان

This work is an adaptation, rather than a translation, of the Sanskrit poem. It is not divided into chapters, and consists of 195 verses written in the *chaupai* metre, in a comparatively modern style of Hindi. The system adopted for the enumeration of the verses over 100 is very peculiar, the digit representing the hundred being placed *after* the figures denoting the fractional part of the hundred, which latter are written in the regular sequence. Thus, according to this system, ٣١ (fol. 273*a*) stands for ١٠٣ (103), and the last verse (fol. 664*a*) is marked ٩٥١ for ١٩٥ (195).

The MS. contains 92 excellent coloured drawings executed by an Indian artist, whose name is not stated. The first 6 folios are also richly embellished by foliated borders.

The copy was made by Nāthasahāya Motīrāma, who is also called Muhrah, a native of Peshawar, which is stated to be included in the province of Kashmir.

Colophon: پوتهی دسم اسکندهه بدستخط بنده ناتهه سهای موتی رام عرف مهره متوطن پشاور در خطه کشمیر جنت دلپذیر جنت نظیر فی التاریخ هشتم شهر جمدی الاول سنه ١٢٢٧ سمبت راجا بکرماجیت سنه ١٨٦٩

## 71.

Or. 3263.—Foll. 284; 8½ in. by 6; 15 lines, 4 in. long; written in thick letters; dated the 2nd day of Śrāvaṇa-*sudi*, Saṃvat 1862 (A.D. 1805). [Mrs. M. G. Kelly.]

## भागवतपुराण

*Bhāgavatapurāṇa.*

A metrical translation of the 11th Skandha of the Bhāgavatapurāṇa, by Jugatānanda.

Heading: श्रीकृष्णायनमः श्रीसुकदेवायनमः श्रीचरनदासायनमः एकादसम स्कंधे सहंसकृत भाषा श्रीगुसांई जुगतानंदजीकृत वरनेते टीकाकर ताको वाच

Beg. कुंडली ॥

ब्रह्मनशंयन आदि सब तिनको मंगलचार ॥
कहूं क्रिपा तिन सीसधरि हिदै प्रेम पसार ॥
हिदै प्रेम पसारि परमहंसन जो वरनौं ॥
श्रीकृष्ण भगवान निमल जस तिन अघ हरनौं ॥

The translation is written in the Braj-bhasha dialect. This chapter of the Bhāgavatapurāṇa contains an account of the defeat and destruction of the Yādavas, and of the death of Kṛishṇa.

## 72.

Or. 4825.—Foll. 5; 7¾ in. by 4¾; 14 lines, 3 in. long; written in Persian Shikastah-āmez characters on English paper, watermarked 1802.

## دوادس اوتار لنگ

*Dvādaśa avatāra liṅga.*

Short notices, in Braj-bhasha verse, of the twelve great Liṅgas, or symbols under which the god Śiva is worshipped.

The names of the twelve principal places in India where the Liṅga worship of Śiva is performed are the same as those given in Dowson's "Classical Dictionary," p. 178, with slight variations in their forms, except that Nageswar appears in place of Amareswar.

The title سری دوازده اوتار لنگ برنن بزبان هندی appears on the wrapper.

## 73.

Or. 4826.—Foll. 9; uniform with the preceding; and written by the same hand on English paper, watermarked 1802.

## بست چہار اوتار

*Bist-chahār avatāra.*

An account, in Braj-bhasha verse, of the twenty-four Avatāras or Incarnations of Vishṇu. See no. 61.

After invocations to Kṛishṇa and Śiva, the poem begins :—

پورن کریو سنگار ست سنگور کرپا پای
اب برنت هون بهگت ست برچرنن چت لاے

The descriptions are very short, and, being carelessly written, and in the Persian character, are not always legible.

The MS. is incomplete, breaking off in the middle of an account of twelve notable Bhagats (دوازده بهگت برنن), which is appended to the description of the Avatāras.

On the wrapper appears the title بست چہار اوتار بشن جیو بزبان هندی بهاکها

## 74.

Add. 5588.—Foll. 148; 7½ in. by 6; 14 lines, 3¼ in. long; neatly written in thick letters, apparently at the close of the eighteenth century.

A collection of ten Braj-bhasha poems by various authors, relating to the history and worship of Kṛishṇa.

I. Foll. 1—5*b*. माखनलीला Mākhan-līlā. A short anonymous poem (verses unnumbered) describing the theft of butter by Kṛishṇa from the milkmaids of Gokula.

Beg. चौपाई ॥

गोकुल महिमा प्रथमहि पटी ।
चतुरंग लक्ष्मी चहुं धावटी ॥
घर घर घोष घमर कै जैसे ।
भादौं वादर गरजै जैसे ॥

II. Foll. 5*b*—10*b*. विरहलीला Viraha-līlā. A poem in 80 stanzas on the lament of the milkmaids when parted from Kṛishṇa, by Ānanda Ghana, a poet of Delhi, who died A.D. 1739. See Grierson's "Vern. Lit.," p. 92.

Beg. सलोने श्याम प्यारे क्योंन न आवो ।
दरस प्यासी मरे तिनको जिवावो ॥ १ ॥
कहां हो जू कहां हो जू कहां हो ।
लगे ये प्रान तुमसों है जहां हो ॥ २ ॥

III. Foll. 11*a*—21*a*. विरहमंजरी Viraha-mañjarī. A poem in 31 verses, by Nanda Dāsa (see no. 40), on the grief of the milkmaids at the absence of Kṛishṇa.

Beg. दोहा ॥

परम प्रेम उछल नइक वइयोजु (?) ननमननयन ।
व्रजवाला विरहिन भई कहति चंद सो बैन ॥ १ ॥

IV. Foll. 21*b*—28*b*. ध्यानमंजरी Dhyāna-mañjarī. A poem in 79 stanzas, by Agra Dāsa, on devout contemplation of Kṛishṇa. The author is probably the "Agr' Dās, of Galtā, in Amer (Jāipur)," who flourished in A.D. 1575, noticed in Dr. Grierson's "Vern. Lit." p. 26.

Beg. दोहा ॥

सुमिरो श्री रघुवीर धीर रघुवंसविभूषन ।
सरन गहे सुखरासि हरत अघ सागर दूषन ॥ १ ॥

V. Foll. 28*b*—37*a*. बालचरित्रलीला Bāla-charitra-līlā. A poem by Vīrabhadra, on the sports of the youthful Kṛishṇa.

Beg. चौपाई ॥

अतिसुंदर व्रजराजकुमार ।
तात मात के प्रान अधार ॥
आनंद मगन सकल परिवार ।
व्रजवासिन को प्रीत अधार ॥

Nothing is known of the author. The poem is entitled Vraja-līlā in the colophon. The verses are not numbered.

Colophon: इति श्रीवीरभद्र कृत श्रीव्रजलीला संपूर्णम् समाप्तं ॥

VI. Foll. 37*a*—47*a*. रुक्मिणीमंगल Rukmiṇī-maṅgala. A poem in 112 stanzas, by Nanda

Dāsa, on the abduction and marriage of Rukmiṇī by Kṛishṇa. See also no. 77, art. I.

Beg. दोहा ॥

श्रीगुरु चरण प्रताप सदा आनंद बढै उर ।
श्री कृष्ण कृपातें कथौं जथौं सुख पावै सुरनर ॥ १ ॥

VII. Foll. 47*b*—58*a*. भजनशत Bhajana-śata. 114 hymns in praise of Kṛishṇa, by Dhruva Dāsa, a poet of the 16th century, and disciple of Harivaṃśa of Brindaban, the founder of the Rādhāvallabhī sect. A list of his works, 42 in number, and an account of Harivaṃśa and his cult, is given by Mr. F. S. Growse in J. A. S. B., vol. xlvii. (1878), "Mathura Notes," pp. 97—113.

Beg. दोहा ॥

श्रीहरिवंस सरोजपद जो पैसेये नाहि ।
भजन रीत अरु प्रेमरस क्यों आवे मन महि ॥ १ ॥

Colophon: इति श्रीधूदासजी विरचितं भजनसत संपूर्णम् ॥

VIII. Foll. 58*b*—64*a*. मनसिक्षा Manaśikshā. A devotional poem, in 65 stanzas, by Dhruva Dāsa.

Beg. दोहा ॥

रे मन श्रीहरि भजिअवे जो चारु विश्राम ।
जिहि रस सभ वृजसुंदरिनु छाडि दियो सुखधाम ॥ १ ॥

*IX. Foll. 64b—118b.* प्रेमपदार्थ *Prema-padārtha. Songs on the sports of Kṛishṇa, by Bhagavān Dāsa.*

*Beg.* दोहा ॥

लीला ललित गोपाल लाल की सुधासिंधु सुखरासि ।
कहै भगवान हित रामरायकै पीवत बढै पियास ॥ १ ॥

Nothing is known of the author. It is probable that he is the "Bhag'wān Dās, Nirañjanī," translator of the Bhartṛihari-śataka, mentioned in Dr. Grierson's "Vern. Lit.," p. 166.

X. Foll. 118*b*—149. रासपंचाध्याय Rāsa-pañchādhyāya. A poem in five chapters (*adhyāya*), by Nanda Dāsa, describing the Rāsa or circular dance of Kṛishṇa and the milkmaids, taken from the tenth Skandha of the Bhāgavatapurāṇa.

Beg. चौपाई ॥

वंधन * करौ कृपानिधान श्रीसुक सुभकारी ।
सुद्ध जोति मै रूप सदा सुंधर अविकारी ॥ १ ॥

In another copy of this poem, written in Persian characters (no. 77, art. II.), it is entitled simply Pañchādhyāyī. See also Grierson's "Vern. Lit.," p. 26 (no. 42).

## 75.

Add. 26,533.—Foll. 45; $9\frac{1}{2}$ and $8\frac{3}{4}$ in. by $4\frac{1}{2}$; 25 to 31 lines, 4 in. long. [Wm. Erskine.]

I. Foll. 1—18. Two poems of the Kabīr-panthī order of devotees, in Braj-bhasha.

The first poem begins with an invocation to Dharmadāsa, the most important of Kabīr's converts, to the 42 Mahants (called वंशच्यालीस), to Churāmaṇa Dāsa, son of Dharmadāsa, and other eminent disciples of Kabīr, as follows:—

संत नाम सत सुकीत यादी यदली यत्र यचंत पुरस मुनींद्र करुणामे कवीर धनि धर्मदास को दया वंसच्यालीस को दया मुगतामनी नाम चुरामनी नाम सुदूसेन नाम कुलपत नाम प्रमोध-मोर वालापीर नाम कवल नाम यमोल नाम

Then follows the poem, which is in two parts. The first (foll. 1—10*a*), entitled मुनीन्द्र हनुमान की गोष्ट, contains a discourse on faith, the practice of asceticism, and the renunciation of worldly pleasures, and is written in the form of a disputation between a sage and the monkey-god Hanumat.

It begins: साषि ॥

सेतवंध के हम जाय कें देषा हनमत वीर
वहुत कला हे तास की हे वहु वज्र सरीर
केहत मुनिंद्र सुनो हनुमाना
तुमकू यगम सुनाऊ ग्यांना
तुझारे मन मे हे यभिमाना
तजि यभिमाना सुनो तुम ग्याना

Colophon: येते मुनिंद्र हनुमान कि गोष्ट संपूरन

---

* *i.e.* वंदना. Mistakes in spelling are very numerous. So also in this same stanza, सुक for सुख; सुंधर for सुंदर.

The second part of the poem (foll. 10*b*—15*b*), entitled कबीर नानक की गोष्ट, contains a discussion on *nirvāṇa*, or final emancipation, in the form of a supposed dialogue between Kabīr and Nānak.

The colophon states that the poem was copied by Mahant Kṛipā Dāsa on Monday, the 9th Kārtika-*sudi*, Saṃvat 1545 (A.D. 1488), and given to Mahant Sevaka Dāsa. This is clearly the original colophon of the MS. from which this copy was made, as the writing of this MS. is distinctly modern, and not earlier than the beginning of the present century.

येती कबीर नांनक की गोष्ट संपुराएन [*sic*] सत सही साहेब कबीर धनी धर्मदास के पाये लागी बंस ब्यालीस के पांये लागी संत झंत [*i.e.* महंत] कु बंदगी सत साहेब महंत क्रपादास के हस्त दसकत लीषी दीया मेहंत सेवगदासजु कु मीती काश्तीक सुध नोमी दीन सोमवार समंत [*sic*] १५४५ के साल सुकल प[क्ष]

The second poem (foll. 16—18), the name of which appears at the beginning and also in the colophon as याद्यादमंगल, i.e. चाद्यादमंगल, describes the perfect state of final happiness of the Sādhus.

Invocation: सत सुक्रीत सत नांम साहेब कबीर धनी धर्मदास की दया सुलीखते याद्यादमंगल

Beg. प्रथम सुक्रीत नांम सुमरो साहेब से लो लाईये
महा यगम यपार यवीगती गुर दया सु पाईये

Colophon: येते सच्द याद्यादमंगल संपु[र]न साहेब कबिर धनि धर्मदास बंसब्यालीस के पांये लागी संत मेहंत कू बंदगी संत साहेब समाप्त

II. Foll. 22—45. A collection of songs, illustrating different kinds of Hindu Rāgas and Rāgiṇīs, or musical modes, written apparently by the same hand, and about the same time as the preceding poems.

In addition to the peculiarities common to old Hindi MSS., and the incorrect forms of spelling usually found in Braj-bhasha poetry, the following peculiarities are noticeable:—

1. The frequent use of य for च, and of ये occasionally for इ or ए: as यति यानंद = चति चानंद; यज्र = चजर; येते = इति; येक = एक.

2. The use of री as a conjunct for क्रृ: as यम्रीत = अमृत; सुक्रीत = सुकृत.

3. The final termination चा in place of the mute चं, as in हनुमाना ग्याना.

4. The form ह्म *hm* for म्ह *mh*, as तुह्मारा for तुम्हारा. So also तुम is written as तुह्म. Hence also we find झंत for महंत.

5. The frequent use of the *visarga*, apparently merely by way of embellishment.

## 76.

Add. 26,536.—Foll. 118; $7\frac{1}{4}$ in. by $5\frac{3}{4}$; 13 lines, $4\frac{1}{4}$ in. long; written in large characters, with ruled margins; dated Saṃvat 1798 and 1799 (A.D. 1741 and 1742).

[William Erskine.]

Two Hindu religious poems, in Braj-bhasha.

I. Foll. 1—46. धर्मसमाधि Dharmasamādhi, by Kṛishṇa Kavi.

A poem in 4 chapters (*hulāsa*) containing a discussion between a Rājā and Bhīma Saini (? Sena), a religious ascetic (चतीत), on the practice of a virtuous life, and the religious obligations of a king towards his subjects.

The MS. is defective. It begins with the 9th *śloka* of the first chapter, as follows:—

वरनत धर्मसमाधि कौ तनमन धरि सब ध्यानु।
यह प्रताप गुर कौ भयौ किछ सुकवि कौ ग्यानु॥ ९॥

The poem appears to have been composed about the middle of the 18th century. The author is probably the poet Kṛishṇa of Jaipur noticed in Dr. Grierson's "Vern. Lit.," p. 88.

This copy was made at Orchha (a town in the Native State of Bundelkhand), by Pradhāna Śyāma Pāṇḍe for Lālā Tulārāma, on Thursday, the 8th day of Śrāvaṇa-*badi*, Saṃvat 1798.

Colophon: इति * धर्मसभाथ संपूर्नं समापतं ॥ पठनार्थं श्रीलालातुलाराम ॥ लिषतं प्रधान स्यामजु ॥ . . . प्रथम सावन वदि ६ गुरौ संवतु १७९६ मुकामु सुभस्याने नगरे औडछे ॥

II. Foll. 48—113. भ्रमरगीता. Selections from the Bhramaragītā of Sūradāsa.

Heading: अथ भवरगीता लिष्यते रागु धनासिरी ॥

Beg. ऊधौ तुम सब साधी भोरे ।
सब कै कहै बिलगु जनि मानौ कोटि कुटिल लै जोरै ॥
वे अक्रूर क्रत दिन के † भरे भरे गहि ढोरै ।
वे घनस्याम अंतर घनस्याम काम महि कोरै ॥

Sūradāsa, the son of Rāmadāsa, and pupil of Vallabhāchārya, was a celebrated poet at the court of the Emperor Akbar. According to Śiva Siṃha‡ he was born in Saṃvat 1640 (A.D. 1583). A full account of the poet and his writings will be found in Dr. Grierson's "Vern. Lit.," p. 21. See also Garcin de Tassy, "Litt. Hind.," 2nd ed., vol. iii., p. 179.

The Bhramaragītā, or "Song of the Bee," is the name given to the concluding portion of the Sūrasāgara, or Collection of hymns of Sūradāsa.§ These are in various Rāgas or musical modes, and relate chiefly to the life and worship of Kṛishṇa, taken from the Bhāgavatapurāṇa.

The Bhramaragītā narrates the despatch of Uddhava by Kṛishṇa with a message to the milkmaids of Mathura, and their ascriptions of praise to Uddhava, whom they address as the Bee (भ्रमर) or Honey-maker (मधुकर), the bearer of gracious messages from their Divine lord to his disconsolate worshippers.*

The present MS. contains a selection of 166 hymns taken from different parts of the work. Thus the first hymn is the 60th of the 2nd section of the Bhramaragītā.† The second hymn is the 51st of the 1st section.‡

The work is carelessly written, and contains considerable variations from the printed editions. The copy was made by Pradhāna Śyāma Pāṇḍe on the 8th day of Jyeshṭha-*sudi*, S. 1799 (A.D. 1742).

Colophon: इति भवरगीता सूरदास कृत संपूर्णं § सुभंस्तु संवतु १७९९ जेठ सुदि ६ लिषतं प्रधान स्यामजु पाडे &c.

A hymn of praise to Kṛishṇa, entitled Govinda-bhajana, in 13 *ślokas*, written by the same hand, is appended (foll. 114—117), and on fol. 118 are a few verses by Kabīr in another handwriting.

# 77.

Or. 2025.—Foll. 31; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 12 lines, $3\frac{3}{4}$ in. long; written in Shikastah-āmez Persian characters; dated July 1847.

[Sir Henry M. Elliot.]

Two poems in Braj-bhasha by Nanda Dāsa, with interlinear glosses, written in red and yellow ink, partly in Hindi, partly in Persian.

I, Foll. 2—12. रुक्मिणीमंगल Rukmiṇī-maṅgala. A poem on the marriage of Kṛishṇa and Rukmiṇī.

---

* Initial *i* is thus written throughout this MS. Similarly, the initial long vowel is written ई. See the forms दोई जोई सोई on fol. 45*b*.

† अक्रूर क्रूर कृप तिनके रोते in printed editions.

‡ "Sivasiṃhasaroja," App., p. 128.

§ Śiva Siṃha states he has personally seen some 60,000 verses composed by Sūradāsa, but this does not represent his complete works. The full number is to be found in the Ashṭachhāp, or Account of eight celebrated poets of Braj.

* See chapters 47 and 48 of Eastwick's translation of the Premasāgara, or Hindi translation of the 10th chapter of the Bhāgavatapurāṇa.

† See p. 540 in the Lucknow edition of 1880.

‡ See p. 518 *ibid.*

§ Each alternate syllable, i.e. ति, व, गो, &c., has been omitted; the writer having evidently intended to supply them in red ink.

Beg. سری گور چرن پرتاپ سدان آنند بڈھی اور
کرشن کرپا تین کتھون جتھا پاوین سُکھ سُرنر

A few Persian verses are written on the fly-leaf, and some Hindi verses at the end of the poem (fol. 13).

II. Foll. 14—31. रासपंचाध्याय Rāsa-pañchādhyāya. A poem on the circular dance of Kṛishṇa and the *Gopīs*.

Beg. بندن کرون کرپاندھان سری سُکھ سُبھ کاری
سُدھ جوت می روپ سدان سندر ابکاری

Copies of these poems, neatly written in Devanagari characters, and more complete than in the present work, will be found in no. 74, art. VI. and X.

The latter poem differs considerably from the Devanagari copy, and has no division into chapters. It is also headed with the title Panchādhyāyī,* though probably the longer title given to it in no. 74 is the correct one.

From the colophons at the end of each poem it appears that they were copied by Saman Lal, the former on the 10th, the latter on the 20th July 1847. The interlinear glosses appear to have been supplied by the same hand after the copies had been made, probably to elucidate the carelessly written text.

## 78.

Or. 2763.—Foll. 222; $3\frac{1}{4}$ in. by $5\frac{3}{4}$; 7 lines, 4 in. long; written in the Gurumukhi character, with ruled margins, apparently in the 19th century. [Rev. A. Fisher.]

A collection of Braj-bhasha treatises on Vedānta philosophy.

I. Foll. 1—31*a*. विचारमाला Vichāramālā, by Anātha Dāsa. See also no. 108, art. VII.

Heading: ਅਥ ਸ੍ਰੀਵਿਚਾਰਮਾਲਾ ਅਨਾਥਪੁਰੀ ਕ੍ਰਿਤ ਲਿਖਯਤੇ ॥

Beg. ਦੋਹਰਾ ॥
ਨਮੋ ਨਮੋ ਸ੍ਰੀਰਾਮਜੂ ਸਤਚਿਤ ਆਨੰਦਰੂਪ ॥
ਜਹ ਜਾਨੇ ਜਗ ਸੁਪਨਵਤ ਨਾਸਤ ਭ੍ਰਮਤਮਕੂਪ ॥ ੧ ॥

The work is divided into 8 chapters (*viśrāma*), and was written at the request of Narottama Purī (see fol. 30*b*, *śl.* 40). The date of composition, Saṃvat 1726 (A.D. 1669), is given in the concluding *śloka*, as follows:—

ਸੜਪ ਸੈ ਛਬੀਸ ਸੰਵਤ ਮਾਘਵ ਮਾਸ ਸੁਭ ॥
ਮੋਮਤਿ ਜਿਤ ਕਹੁਤੀਸ ਤੇਤਕ ਬਰਲ ਪ੍ਰਗਟ ਕਰੀ ॥ ੪੨ ॥

The Vichāramālā is extremely popular, and has been published from several native presses. An edition of the text, accompanied by a prose commentary by Govinda Dāsa, Dādūpanthī, was printed at Bombay, 1876, of which a third edition appeared in 1883. Another edition of the text and commentary, printed in Gurumukhi characters, was published at Lahore, 1891. In his commentary on *śloka* 40 of the last chapter (referred to above) Govinda Dāsa says that the author, Anātha Dāsa, and his friend, Narottama, were travelling together. After a while they separated, Anātha Dāsa going to Kashmir, and Narottama to Baroda in Gujarat. It was during this separation that the author composed and sent his friend this "garland of thoughts."

An English translation of the text and commentary, made by Lāla Śrīrāma, was published at Calcutta, 1886, as a volume of "Dhole's Vedanta Series."

Anātha Dāsa is also the author of Sarvasāra-upadeśa, containing Vedānta teachings in verse in dialogue form, written in Saṃvat 1728 (A.D. 1671). It was printed in Bombay, 1871.

II. Foll. 31*a*—105*b*. ज्ञानबोधिनी Jñānabodhinī. A poem in 445 verses, containing

* So also in Garcin de Tassy's "Litt. Hind.," 2nd ed., vol. ii., p. 445; and in Grierson's "Vern. Lit.," p. 26.

an abstract of the Vedāntasāra,* translated from the Sanskrit by Dayāl Anemī. In the colophon, as also in another copy (no. 108, art. IV.), it is called Ajñānabodhinī.

Heading: ਅਥ ਗਿਆਨਬੋਧਨੀ ਭਾਖਾ ਦਿਆਲ ਅਨੇਮੀ ਕ੍ਰਿਤ ਲਿਖਯਤੇ ॥

Beg. ਚਉਪਈ ॥

ਬ੍ਰਹਮ ਅਨੰਤਰੂਪ ਜੋ ਰਈਜੈ ॥
ਸਤ ਚਿਤਿ ਆਨੰਦ ਤਾਕੋ ਕਹੀਜੈ ॥
ਸਰਬ ਬੁਧਬ੍ਰਿਤ ਸਾਛੀ ਭਾਸ ॥
ਨਮੋ ਬੇਦਾਂਤ ਬੇਦ ਸੁਪ੍ਰਕਾਸ ॥ ੧ ॥

ਦੋਹਰਾ ॥

ਜਿਹਿ ਆਤਮ ਅਗਿਆਨ ਕਰਿ ਭਾਸਤ ਹੈ ਜਗ ਆਨ ॥
ਜਿਹ ਜਾਨੇ ਨਹੀ ਪਾਈਐ ਪ੍ਰਲਵੈ ਪਦ ਨਿਰਬਾਨ ॥ ੧ ॥

In the colophon (fol. 105*b*) the author is called Dayāl Anemānanda Sarasvatī, and is described as being of the school of Śaṅkara Āchārya, and a pupil of Brahmānanda Sarasvatī, whilst in the colophon to the following tract in this volume (fol. 172*a*) he is said to be the pupil of Pūrṇabodhānanda Sarasvatī.

Colophon: ਇਤ ਸ੍ਰੀਮਤ ਪਰਮਹੰਸ ਪਰਿਬ੍ਰਾਜਕਾਚਾਰਜ [ਸ੍ਰੀ]ਮਛੰਕਰ ਉਪਾਸਕ ਬ੍ਰਹਮਾਨੰਦ ਸਰਸਤੀ ਤਸ ਪ੍ਰਜਖਾਦ ਸਿਖ ਦਆਲ ਅਨੇਮਾਨੰਦ ਸਰਸਤੀ ਸੰਖੇਪ ਬੇਦਾਂਤ ਕ੍ਰਿਆ ਅਗਿਆਨਬੋਧਨੀ ਭਾਖਾ ਬਿਰਚਤੇ ਅਧਆਤਮਬਿਧ ਉਪਦੇਸਬਿਧਿ ਸਮਾਪਤੰ

III. Foll. 106*a*—172*a*. अष्टावक्र Ashṭāvakra. A metrical version of the Sanskrit Ashṭāvakra-saṃhitā, by Dayāl Anemī. See also no. 108, art. VI.

Heading: ਅਥ ਕਵ੍ਰਿਤ ਦਿਆਲ ਅਨੇਮੀ ਅਸ੍ਟਾਵ੍ਰਾ ਭਾਖਾ ਬਰਨਤੇ ॥

Beg. ਛਪੈ ॥

ਅਤਿ ਅਮਿਤ ਅਨੰਦਕੰਦ ਪਰਮਾਨੰਦ ਪਰਮ ਅਖਿਦ੍ਰਤ ॥
ਸੁਸੰਵੇਦ ਸੁਪ੍ਰਕਾਸ ਸੁਤੰਤਰ ਸੁਤੈ ਸਿਧਿ ਯੁਤ ॥

The work is divided into 21 chapters (*prakaraṇa*) as in the original, but the translation extends over a greater number of stanzas in each chapter.

A metrical translation of the Ashṭāvakra-saṃhitā, in modern Hindi, by Srīdhara, with a commentary by Chatura Dāsa, was published in Bombay, 1864.

Colophon: ਇਤਿ ਸ੍ਰੀ ਪਰਮਹੰਸ ਪਰਿਬ੍ਰਜਕਾਚਾਰਜ ਉਪਾਸਕ ਸ੍ਰੀਮਤ ਪੂਰਨਬੋਧਾਨੰਦ ਸੁਰਸਤੀ ਤਸ ਪਾਦਪ੍ਰਜ ਸਿਖ ਸ੍ਰੀਮਤ ਦਿਆਲ ਅਨੇਮਾਨੰਦ ਅਸ੍ਟਾਵ੍ਰਕ੍ਰ ਭਾਖਾ ਅਨੁਭਵ ਵ੍ਰਿਰਚਿਤੰ ਸੰਖਯਾਕ੍ਰਮਾਦ੍ਧਿਖਟਕਿ ਨਾਮ ਏਕਬਿੰਸਤਿਤੰ ਪ੍ਰਕਰਲ ॥

IV. Foll. 172*b*—205*a*. हस्तामल-प्रश्नोत्तर Hastāmala-praśnottara, by Dayāl Anemī.

Beg. ਦੋ: ॥

ਨਾਮਰੂਪ ਮ੍ਰਿਗਜਲ ਸਤਿਕਾਕੋ ਕਰੋ ਪ੍ਰਨਾਮ ॥
ਮੇਰੀ ਮੁਝਕੋ ਬੰਧ ਨਾਸੋਹੰ ਆਤਮਰਾਮ ॥ ੧ ॥

The poem, consisting of 205 verses, is in the form of a dialogue between Bhagavan, "the Supreme Being," and the sage Hastamala. It is said in the colophon to be a translation from the Sanskrit, but is possibly merely suggested by the Hastāmala-stotra, a poem of 12 stanzas.

The date of composition, the 13th day of Kārtika-*sudi*, Saṃvat 1736 expired (A.D. 1679), as well as an enumeration of the verses in the poem (101 *dohās*, 103 *chaupaīs*, and 1 *bhujaṅga-chhand*), is given at the end of the work. The date is thus expressed :—

ਸੰਬਤ ਸਤ੍ਰਾਸਿ ਦ੍ਵਰਸ ਬੀਤੇ ਜਬ ਛਤੀਸ *
ਕਾਰਤਕ ਸੁਕਲ ਤ੍ਰੋਦਸੀ ਵ੍ਰਾਰ ਵ੍ਰਰਨਰਜਨੀਸ ॥

V. Foll. 205*a*—222. अपरोक्षानुभव Aparokshānubhava. Vedānta doctrines, translated from the Aparokshānubhūti of Śaṅkara Āchārya.

* Aufrecht, Cat. Catt., p. 210*a*. The work has been translated into English by Major G. A. Jacob, London, 1881.

* ਛੇਵੀਸ i.e. 1726, in another copy of this work, no. 108, art III.

Beg. ਅਪ੍ਰੋਖਅਨਭਉ ॥ . . . ਹੋਜਯੋ ਸੰਕਰਾਚਾਰਜ ਮੁਕਤਿ ਹੋਲੈ ਕੈ ਅਰਥ ਪ੍ਰਤੰਛ ਗਯਾਨ ਕਹਿਤਾ ਹੈ ॥ ੧ ॥ ਤਾਤੈ ਸੰਤ ਜਨੋ ਬਾਰੰਬਾਰ ਇਸਕਾ ਬੀਚਾਰ ਕਰਨਾ ॥ ੨ ॥ ਅਪਲੇ ਬਰਲ ਅਰੁ ਆਸ੍ਰਮ ਕਾ ਜੋ ਹੈ ਧਰਮ ਸੋਈ ਕਹੀਐ ਤਪੁ ॥ ੩ ॥ ਤਿਸ ਤਪਸਾਧ ਜਬ ਸ੍ਰੀਪ੍ਰਮੇਸਰਜੀ ਦਿਆਲ ਹੋਏ ਤਬ ਪੁਰਖੋ ਕੋ ਚਾਰ ਸਾਧਨ ਪ੍ਰਾਪਤ ਹੋਤ ਹੈ ਤੇ ਸਾਧਨ ਚਾਰ ਕੌਲ ਹੈ ਸੋ ਸੁਲ ॥ ਵੈਰਾਗ ਬਬੇਕ ਸਮ ਦਮ ॥ ੪ ॥

The work is anonymous, and has no date or colophon.

## 79.

Or. 2755.—Foll. 319; 8½ in. by 7; 15 lines, 4¾ in. long; written in large Gurumukhi characters, with ruled and coloured margins, in the 19th century. [Rev. A. Fisher.]

A collection of Vedānta treatises in Brajbhasha verse.

I. Foll. 1—18. Two chapters of Gulāb Singh's translation of the Adhyātma-Rāmāyaṇa (no. 66), viz. the 2nd chapter of Bālakāṇḍa, called Rāmahṛidaya, and the 5th chapter of Uttara-kāṇḍa, called Rāmagītā.

II. Foll. 19—41*a*. सारुक्तावली Sāruktāvalī. An ethical poem in 15 chapters by Haridayāl.

Heading: ਅਥ ਸ੍ਰੀਸਾਰੁਕਤਾਵਲੀ ਭਾਖਾ ਲਿਖਯਤੇ ॥

Beg. ਦੋਹਰਾ ॥

ਸ੍ਰੀਪਤਿ ਪ੍ਰਥਮ ਨਮਾਮਿ ਮਮ ਯੋਗੀਸ੍ਵਰਯ ਨਿਵਾਸ ॥
ਭੋਗੀਯ ਸ੍ਵਿਦੇਯ ਉਦਾਸ ਜੋ ਹੈ ਮਮ ਸੁਮਤਿ ਪ੍ਰਕਾਸ ॥ ੧ ॥

The name of the author, and the date of composition, Tuesday, the 6th of Śrāvaṇa-*badi*, Saṃvat 1880 (A.D. 1823), are stated in the last verse of the poem. The date is thus expressed:—

ਨਭ ਨਾਗ ਸਿਧੀ ਸਸ ਸੰਮਤ ਸਾਂਵਨ ਮੰਗਲ ਤਿੰਥ ਛਠੀ ਪਖ ਸਾਂਮ ॥

The work has been lithographed at Lahore, A.D. 1876 and 1879, in Gurumukhi characters, and at Bombay, 1881, in Devanagari characters.

III. Foll. 41*a*—59*b*. भावरसामृत Bhāvarasāmṛita. A poem in 131 verses of different metres, by Gulāb Singh, son of Gaurī Rāe. See no. 66.

Heading: ਅਥ ਭਾਵ੍ਰਸਾਂਮ੍ਰਿਬ੍ਰ[*sic*] ਗ੍ਰੰਥ ਲਿਖਯਤੇ ॥

Beg. ਮੰਵ੍ਰੈਯਾ ॥

ਸੋਤ ਕਰੇ ਜਿਨ ਸਾਗਰਸੈ ਸਭਿ ਦੇਵ੍ਰਨਕੇ ਦੁਖ ਦੂਰ ਮਿਟਾਏ ॥
ਰਾਂਵ੍ਰਲਿਕੇ ਦਸ ਸੀਸ ਕਟੇ ਸੁ ਵ੍ਰਿਭੀਖਲ ਕੇ ਸਿਰ ਛੌਂਵ ਫਿਰਾਏ ॥

The date of composition, Saṃvat 1834 (A.D. 1777), is expressed in the last verse.

Colophon: ਇਤਿ ਸ੍ਰੀਮਤ ਮਾਨਸਿੰਘ ਚਰਲ ਸਿਖਤ ਗੁਲਾਬ ਸਿੰਘੇਨ ਗੌਰੀ ਰਾਏ ਆਤਮਜੇਨ ਵ੍ਰਿਰਚਤੰ ਭਾਵ੍ਰਸਾਂਮ੍ਰਿਤ ਸਮਾਪਤੰ ॥

Editions of this work have been published in Lahore, 1878, and Bombay, 1885.

IV. Foll. 59*b*—60. आरती Āratī. A hymn in praise of Rāma and Kṛishṇa.

Beg.

ਕਵ੍ਲਨੇਤ੍ਰ ਕਟਿਪੀਤਾਂਬਰ ਅਧਰ ਮੁਰਲੀ ਗਿਰਿਧਰੰ ॥
ਮੁਕਟ ਕੁੰਡਲ ਕਰਲ ਕੁਟੀ ਆਸਾਵ੍ਰਰੇ ਰਾਧੇ ਬਰੰ ॥

Colophon: ਇਤਿ ਸ੍ਰੀਰਾਮਕ੍ਰਸ੍ਨਜੀ ਆਰਤੀ ਸਮਾਪਤੰ ॥

V. Foll. 61—111. वैराग्यशतक Vairāgya-śataka. An anonymous poem on asceticism, taken from the Sanskrit poem of Bhartṛihari.

Heading: ਅਥ ਵੈਰਾਗਸਤਕ ਭਾਖਾ ਲਿਖਯਤੇ ॥

Beg. ਦੋਹਰਾ ॥

ਦੁਰਦਬਦਨ ਦੁਰਜਨਦਲਨ ਮਦਨਕਦਨ ਸਿਵ੍ਨੰਦ ॥
ਏਕਰਦਨ ਸੁਖਸਦਨ ਕੇ ਪਾਦਪਦਮ ਪ੍ਰਬ੍ਵੰਤ ॥ ੧ ॥

The poem is divided into 13 chapters. The last verse gives the date of composition, Saṃvat 1881 (A.D. 1824). The work has been lithographed at Lahore, 1878.

VI. Foll. 112—180. अवगत-उल्लास Avagata-ullāsa. A poem on Vedānta teachings, by Dayāl Anemī. See no. 78, art. II.

Heading: ਅਥਿ ਅਬਗਤ ਉਲਾਸ ਗ੍ਰੰਥ ਦਿਆਲ ਅਨੇਮਾਨੰਦ ਕ੍ਰਿਤ ਲਿਖਤੇ ॥

Beg. ਦੋਹਰਾ ॥

ਆਤਮਕੋ ਪ੍ਰਲਾਮੁ ਕਰਿ ਆਤਮ ਕਉ ਪ੍ਰਕਾਸ ॥
ਜਾਕੋ ਨਾਮੁ ਪ੍ਰਸਿਧ ਹੈ ਅਬਗਤ ਕੋ ਓਲਾਸ ॥ ੧ ॥

The work is divided into 10 chapters (*prayoga*). The date of completion, Sunday, the 11th of Māgha-*sudi*, Saṃvat 1732 expired (A.D. 1675), is expressed in verse 98 of the last chapter :—

ਸੰਬਤਿ ਸਤ੍ਰਹ ਸੈ ਬਰਸ ਬੀਤੈ ਹੈ ਬਤੀਸ ॥
ਮਾਘ ਸੁਦੀ ਏਕਾਦਸੀ ਰਵਿਦਿਨ ਦਿਨਕੋ ਈਸ ॥

VII. Foll. 181—217. आत्मचिंतामणि Ātma-chintāmaṇi. A philosophical poem on the nature of the soul, in 413 verses, by Sūta-prakāśa, pupil of Rāmaprakāśa.

Heading : ਅਥ ਆਤਮਚਿੰਤਾਮਨਿ ਗ੍ਰੰਥ ਲਿਖਿਤੇ ॥

Beg. ਦੋਹਰਾ ॥

ਮੰਗਲਮੂਰਤਿ ਰਾਮਕੀ ਮੰਗਲ ਜਾਕੋ ਨਾਮ ॥
ਸਰਵ ਕ੍ਰਿਯਾ ਮੰਗਲਮਯੀ ਮੰਗਲ ਹੈ ਗੁਲਗ੍ਰਾਮੁ ॥ ੧ ॥

The date of the completion of the work, Phālguna-*badi*, Saṃvat 1898 (A.D. 1841), is expressed in verse 412, as follows :—

ਬਸੁ ਸਨੰਦ ਬਸੁ ਚੰਦਜੁਤ ਸੰਵਤ ਕੋ ਕਹਿ ਦੀਨ ॥
ਫਾਲਗੁਲ ਕ੍ਰਿਸਨ ਸੁਬਿਸਠ ਸਸਿ ਦਿਨ ਮੇ ਪੂਰਲ ਕੀਨ ॥

The last verse is a repetition of the first verse.

Colophon : ਇਤਿ ਸ੍ਰੀਪਰਮਹੰਸ ਓਦਾਸੀਨ ਸ੍ਰੀਮਦ੍ਰਾਮਪ੍ਰਕਾਸ ਭਗਵਤ ਪ੍ਰਜਾਪਾਦ ਸਿਸ੍ਰ ਸੁਤੇਪ੍ਰਕਾਸ ਵਿਰਚਿਤੰ ਆਤਮਚਿੰਤਾਮਨਿ ਗ੍ਰੰਥ ਸਮਾਪਤੰ ॥

VIII. Foll. 218—319. प्रबोधचंद्रोदय Prabodha-chandrodaya, translated from the Sanskrit of Kṛishṇa Miśra by Gulāb Singh.

Beg. ਦੋਹਰਾ ॥

ਗਉਰੀ ਪੁਤ੍ਰ ਗਲੇਸ ਪਦ ਬੰਦੋ ਬਾਰੰਬਾਰ ॥
ਕਾਰਜ ਕੀਜੇ ਸਿਧ ਮਮ ਦੇਹ ਸੁਬੁਧ ਉਦਾਰ ॥ ੧ ॥

The Prabodhachandrodaya nāṭaka was originally written in Sanskrit by Kṛishṇa Miśra, in the middle of the 11th century, for Kīrtivarman, king of Kalanjara.* It contains an exposition of Vedānta doctrine presented in the form of an allegorical drama in 6 Acts. This work is extremely popular, and has been translated into all the Hindu vernaculars. An English translation by J. Taylor was published in London, 1812.

The present work is a metrical translation, and was completed on Friday, the 10th of Śrāvaṇa-*badi*, Saṃvat 1846 (A.D. 1789). The date is given in the last verse of the poem, as follows :—

ਰਸੁ ਵੇਦ ਔ ਵਸ ਚੰਦ ਸੰਵਤ ਲੌਕ ਭੀਤਰ ਜਾਨ ॥
ਨਭ ਮਾਸ ਭ੍ਰਿਗੁ ਪੁਨਿ ਦਾਸਰੇ ਦਸਮੀ ਦਸੀ ਪਹਿਚਾਨ ॥

Colophon to the last Act : ਇਤਿ ਸ੍ਰੀਮਤ ਮਾਨ ਸਿੰਘ ਚਰਲ ਸਿਖਤ ਗੁਲਾਬ ਸਿੰਘ ਨੇ ਜੋਰੀ ਰਾਏ ਆਤਮਜੋਨ ਵਿਰਚਤੇ ਪ੍ਰਬੋਧਚੰਦ੍ਰ ਨਾਟਕੇ ਜੀਵਨਮੁਕਤਿਪ੍ਰਾਪਤਿ ਕੋ ਨਾਮ ਖਸਟੋਧਿਆਇ ॥

The volume has an original numbering ੧-੩੨੯, but it should be ੧-੩੧੯, the last ten leaves being wrongly numbered.

## 80.

Or. 2756.—Foll. 213; $6\frac{1}{2}$ in. by $7\frac{1}{4}$; 16 lines, 6 in. long; written in Gurumukhi characters, apparently in the 19th century.

[Rev. A. Fisher.]

A collection of Hindu religious and philosophical treatises in Braj-bhasha.

I. Foll. 1—12. वैराग्यशतक Vairāgya-śataka, or A hundred stanzas on asceticism. Translated by Malūk Singh, son of Bīr Hari Singh (see v. 121), from the Sanskrit of Bhartṛihari (who died A.D. 651-652).*

Heading : ਅਥ ਵੈਰਾਗਸਤ[ਕ] ਭਾਸਾ ਕ੍ਰਿਤ ਕਵਿ ਮਲੂਕ ਸਿੰਘ ਲਿਖਜਤੇ ॥

Beg. ਛਪੈ ॥

ਦੇਸਕਾਲ ਕਾਲਾਦਿਕਾਨਿਕਰਿ ਜੋ ਅਵਛਿੰਨੈ ॥
ਅਰੁ ਅਨੰਤ ਚੈਤੰਨ ਮੂਰਤ ਹੈ ਅਮਰ ਅਮੰਨੈ ॥
ਅਨਭਵਪੀ ਪ੍ਰਮਾਨੁ ਸਦਾ ਕਰਿ ਸਾਂਤਰੂਪਭਨ ॥
ਸੁਤੈ ਸਿਧ ਪ੍ਰਕਾਸ ਭਾਸਯੋ ਜਤਪੀ ਅਮੁਨੈ ਜਨ ॥

* See Sylvain Lévi's "Le Théâtre indien," p. 229.

* E-Tsing's "Buddhist Religion," pp. lvii., 178, 179.

The translation, in 123 verses, was made in Saṃvat 1833 (A.D. 1777). See v. 120.

Colophon: ਇਤ ਸ੍ਰੀ ਵੈਣੀਰਾਗਸਤੁ ਭਰਥਰੀ ਕਾ ਭਾਖਾ ਕ੍ਰਿਤ ਕਵਿ ਮਲੂਕ ਸਿੰਘ

II. Foll. 13—114. मोक्षपंथ-प्रकाश Mokshapantha-prakāśa, or The guide to the attainment of final beatitude. A Vedānta poem in 5 chapters (*nivāsa*) by Gulāb Singh, son of Gaurī Rā'e. See no. 66.

Heading: ਅਥ ਮੋਖਪੰਥ ਗੁਲਾਬ ਸਿੰਘ ਕ੍ਰਿਤ ਲਿਖਯਤੇ ॥

Beg. ਸਵੈਯਾ ॥

ਯਾ ਜਗੇਮੇ ਜਿਨਕੇ ਪਦਪੰਕਜ ਸੇਵਤ ਨੀਤ ਸੁਰੇਸ੍ਵਰ ਭਾਰੀ ॥

ਔਰ ਸੁਰਾਗਨ ਸੇਵਤ ਹੈ ਅਰੁ ਜਾਪਿ ਭਜੈ ਭਵਮੈ ਮੁਖਚਾਰੀ ॥

ਭਾਤ ਭਜੇ ਜਗਮਾਤ ਭਜੇ ਪੁਨਿ ਜਾਪਿ ਮਨਾਇ ਜਿਤੇ ਤ੍ਰਿਪੁਰਾਰੀ ॥

ਸੋ ਗਲ ਨਾਯਕ ਹੋਇ ਪ੍ਰਸੰਨ ਗਏ ਪਦਬੰਦਨ ਭੇਟਿ ਹਮਾਰੀ ॥ ੧ ॥

The date of composition, Monday, the 5th of Māgha-*sudi*, Saṃvat 1835 (A.D. 1778), is given at the conclusion of the work (verse 91).

Colophon: ਇਤਿ ਸ੍ਰੀਮਤ ਮਾਨ ਸਿੰਘਹ ਚਰਲ ਸਿਖਤ ਗੁਲਾਬ ਸਿੰਘੇਨ ਗੌਰੀ ਰਾਇ ਆਤਮਜੇਨ ਵਿਰਚਤੇ ਮੋਖਪੰਥਪ੍ਰਕਾਸੇ ਵਿਦੇਹਮੁਕਤਿ ਨਿਰਲਯੋ ਨਾਮ ਪੰਚਮੋ-ਨਿਵਾਸ ॥

III. Foll. 115—128. भावरसामृत Bhāvarasāmṛita, by Gulāb Singh. Another copy of no. 79, art. III.

IV. Foll. 129—143. अध्यात्मप्रकाश Adhyātmaprakāśa. Vedānta teachings in verse, in the form of a dialogue between a Guru and his disciple, by Śukadeva.

Heading: ਅਥ ਅਧਯਾਤਮਪਰਗਾਸ ਲਿਖਯਤੇ ॥

Beg. ਸ੍ਵੈਯਾ ॥

ਸ੍ਥਾਵਰ ਜੰਗਮ ਜੀਵ ਜਿਤੇ ਜਗਿ ਭਾਂਡਨਿਭਾਂਤ ਨਿਖੇਧ ਧਰੇ ਹੈਂ ॥

ਤਾ ਮਹਿ ਸੰਜ ਚਿਦਾਨੰਦ ਏਕ ਸੁਆਤਮ ਨਿੰਜ ਪ੍ਰਕਾਸ ਕਹੇ ਹੈਂ ॥

ਤਾਂ ਬਿਨੁ ਜਾਨਤ ਸਿੰਧੁ ਸੋ ਲਾਗਤ ਜਾਨੇਤੇ ਗੋਪਦਤੁਲ ਤਰੇ ਹੈਂ ॥

ਬੰਦਤਿ ਤਾਂਹਿ ਸਦਾ ਸੁਖਦੈਵੁ ਬ੍ਰਹਮ ਸਦਾ ਸਬਹੀਤੇ ਪਰੇ ਹੈਂ ॥ ੧ ॥

The poem consists of 230 verses, in different metres, the last of which gives the date of composition, Wednesday, the 11th of Āśvina-*sudi*, Saṃvat, 1755 (A.D. 1698):

ਸੰਬਤ ਸਤ੍ਰਹ ਸੈ ਬਰਖ ਪਚਵਨ ਅਸ੍ਵਿਨ ਮਾਨ ॥
ਏਕਾਦਸਿ ਬੁਧਿ ਗ੍ਰੰਥ ਭਵ ਸੁਕਲ ਪਖ ਸੁਭ ਜਾਨਿ ॥ ੨੩੦ ॥

Colophon: ਇਤ ਸ੍ਰੀ ਸੁਖਦੈਵ੍ਰਿਤ ਅਧਯਾਤਮਪ੍ਰਕਾਸ ਸਮਾਪਤੰ ਸੁਭਮਸਤੁ ॥

V. Foll. 144—185*a*. अमृतधारा Amṛitadhārā. A Vedānta treatise in verse, in 14 chapters (*prabhāva*), by Bhagavān Dāsa Niranjanī.

Beg. ਦੋਹਰਾ ॥

ਮੰਗਲਰੂਪ ਸਰੂਪ ਮਮ ਨਿਜਾਨੰਦ ਪਦ ਜਾਸ ॥
ਲਯੋ ਮੰਗਲਾਚਰਲ ਯਹ ਸੋਯੰ ਪੰਸਪ੍ਰਕਾਸ ॥ ੧ ॥

The author states (chap. 14, v. 49 and 50) that he completed the work at Khetrabās (?) on the 3rd of Kārtika, Saṃvat 1728 (A.D. 1671).

Colophon: ਇਤਿ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਧਾਰਾ ਗ੍ਰੰਥ ਸਕਲ ਬਿਬੇਕਪ੍ਰਕਾਸਕ ਬਿਬੇਕਦੀਪ ਗਯਾਨੀਕੋ ਸਰੂਪ ਬਰਨਨੋ ਨਾਮ ਭਗਵਾਨ ਦਾਸ ਨਿਰੰਜਨੀ ਕਬਤੇ ਚਤੁਰਦਸੋ ਪ੍ਰਭਾਵ ॥

VI. Foll. 185*b*—211. ज्ञानसमुद्र Jñānasamudra. An exposition of Vedānta philosophy in verse, by Sundara Dāsa of Mewar, disciple of Dādū, the founder of the Dādūpanthī sect.

Beg. ਛਪੈਛੰਦ ॥

ਪ੍ਰਿਥਮ ਬੰਦਿ ਪਾਰਬ੍ਰਹਮ ਪਰਮ ਆਨੰਦ ਸ੍ਵਰੂਪੰ ॥
ਦੁਤੀਯ ਬੰਦਿ ਗੁਰਦੇਵ ਦੀਯੋ ਜਿਹ ਗਯਾਂਨ ਅਨੂਪੰ ॥

The work is in 5 chapters (*ullāsa*), in the form of a dialogue between a Guru and his disciple, and was completed on Thursday, the 11th of Bhādra-*sudi*, Saṃvat 1710 (A.D. 1653).

A printed edition of this work was published, with the author's Sundaravilāsa and

other poems, at Bombay, 1885, and also in Tukārām Tātyā's edition of the poet's works, Bombay, 1890.

Fol. 212 contains a Sanskrit poem in ten verses by Śaṅkara Āchārya, entitled Siddhāntavindu. There is also a fragment of a Sanskrit poem on fol. 213*b*.

The MS. bears no date of transcription, or name of copyist. Numerous corrections have been made throughout by another hand.

## 81.

Or. 2758.—Foll. 164; 5¾ in. by 4; 12 to 14 lines, 2½ in. long; written apparently in the 19th century. [Rev. A. Fisher.]

A collection of religious poems, in Gurumukhi characters.

I. Foll. 1—23 (१-२३). The Jāpjī of Guru Govind Singh, in 208 verses. See no. 15, art. I.

II. Foll. 24—89 (२४-८९). The Akāl-ustut of Guru Govind Singh. See no. 15, art. II.

III. Foll. 90—120 (९०-१२०). The Avagata ullāsa* of Dayāl Anemī (*prayogas* i., vii., and part of viii. only). See no. 79, art. VI.

IV. Foll. 121—160 (१-४०). Extracts from a poem on Vedānta philosophy, followed by a collection of hymns by the Ninth Guru Tegh Bahādur.

The poem has no invocation, title, or colophon. There are 4 chapters, entitled Brahma nishkalaṅka ko aṅga, Gyānī ko aṅga, Niḥsaṃśaja ko aṅga, and Ātma anubhava ko aṅga.

Beg. ਬ੍ਰਹਮ ਨਿਹਕਲੰਕ ਕੌ ਅੰਗ ॥

ਮਲਹਰਿ ਛੰਦ ॥

ਏਕਕੋਊ ਦਾਤਾ ਗਾਇ ਬ੍ਰਹਮਲ ਕੌ ਦੇਤ ਦਾਨ
ਏਕ ਕੋਊ ਦਯਾਹੀਨ ਮਾਰਤਿ ਨਿਸੰਕ ਹੈ ॥

V. Foll. 161—164. A list of the ten Gurus and their sons, with the date of the death of each Guru.

* Spelt ਅਦ੍ਗਤਿ ਪੁਲਾਸ in this copy.

## 82.

Or. 2760.—Foll. 203; 6 in. by 4½ and 5¼; 8 to 11 lines, 4 and 4½ in. long; nineteenth century. [Rev. A. Fisher.]

A collection of Braj-bhasha religious poems, written in Gurumukhi characters.

I. Foll. 1—16 (२१३-२२८). सत प्रश्नोत्तरी Sat praśnottarī. A catechism on Hindu philosophy in 5 chapters (*khaṇḍa*). The manuscript begins with the second chapter:

ਅਥਿ ਪ੍ਰਸਨੰ ॥ ਆਦਿ ਆਕ੍ਰਿਤ ਕੌਲ ॥ ੧ ॥ ਮਾਯਾ ਕੌਲ ॥ ੨ ॥ ਅਦ੍ਵਿਦਿਆ ਕੌਲ ॥ ੩ ॥ ਬੰਧ ਕੌਲ ॥ ੪ ॥ ਦ੍ਵਿਦਿਆ ਕੌਲਿ ॥ ੫ ॥ ਮੁਕਤਿ ਕੌਲ ॥ ੬ ॥ ਜਾਗ੍ਰਤ ਕੌਲ ॥ ਸੁਪਤ ਕੌਲ ॥ ਸਖੋਪਤਿ ਕੌਲ ॥ ਮੁਰਛਾ ਕੌਲ ॥ ੧੦ ॥

II. Foll. 17—20 (२२९-२३२). Verses by Nimānā Dāsa in praise of Rāma and Kṛishṇa.

III. Foll. 21—72*a* (२३३-२८४). अष्टावक्र Ashṭāvakra. A poem in 198 verses on Vedānta teachings, by Sohan, apparently based on the Sanskrit Ashṭāvakra-saṃhitā.

Heading: ਅਥਿ ਅਸ੍ਟਾਵ੍ਰ ਸੋਹਿਨ ਕ੍ਰਿਤ ਲਿਖਤੇ ॥

Beg. ਚੌਪਈ ॥

ਨਮੋ ਆਤਮਾ ਸਚਿਜਸਨੇਹੀ ॥
ਪ੍ਰਮਾਨੰਦ ਪ੍ਰਗਟ ਧਰਿ ਦੇਹੀ ॥
ਆਪੇ ਏਕ ਅਨੇਕ ਦਿਖ ਰਾਇਉ ॥
ਠਉਰਿ ਠਉਰਿ ਲੈ ਮਨਿ ਬਿਰਮਾਇਉ ॥

IV. Foll. 72*b*—94 (२८४-३०६, with two blank leaves ३०७ and ३०८). योगवासिष्ठसार Yogavāsishṭhasāra.* A compendium of the Yogavāsishṭha in 10 chapters (*prakaraṇa*), translated from the Sanskrit by Kavīndrāchārya.

Heading: ਅਥਿ ਦ੍ਰਾਸਿਸ੍ਟਸਾਰਿ ਭਾਖਾ ਲਿਖਤੇ ॥

Beg. ਦੋਹਰਾ ॥

ਹੈ ਅਨੰਤ ਦ੍ਵਿਆਪਕ ਸਕਲਿ ਚਿਤ ਮੈ ਸੀਅਰੋਧਾਂਮ ॥
ਅਨਭਵ੍ਤੇ ਠਹਿ ਗਤਿ ਜੋ ਤਾਂਕੋ ਕਰੋ ਪ੍ਰਨਾਮ ॥

Colophon to last chapter: ਇਤ ਸ੍ਰੀ ਸ੍ਰੁਬ ਦ੍ਵਿਦਿਆ ਨਿਧਾਨ ਕਵਿੰਦ੍ਰਾਚਾਰਜਿ ਦ੍ਵਿਰਚਤੇ ਭਾਖਾ ਜੋਗਵਾਸਿਸ੍ਟਸਾਰੇ ਬ੍ਰਹਮ ਭਭਨਰੂਪਲ ਨਾਮ ਦਸਮ ਪ੍ਰਕਰਲ ਸਮਾਪਤੰ ॥

* Aufrecht, "Cat. Catt.," p. 479*a*.

V. Foll. 95—111 (३०९-३२५, and blank leaf ३२६). The sixth chapter of Dayāl Anemī's Avagata-ullāsa. (See no. 79, art. VI.) The chapter is headed ਜੀਵਨਮੁਕਤਦਸਾ.

VI. Foll. 112—138 (३२७-३५८). ਅਸ੍ਵਮੇਧ Aśva-medha. A poem on the horse-sacrifice performed by the Pāṇḍavas, by Ṭahkan.

Heading: ਅਥਿ ਅਸਮੇਧ ਭਾਖਾ ਲਿਖਤੇ ॥ ਕ੍ਰਿਤ ਟਹਿਕਨਿ ਕੀ ॥

Beg. ਚੌਪਈ ॥

ਪ੍ਰਿਥਮੇ ਪ੍ਰਣਵੌ ਗਿਰਜਾਨੰਦਨ ॥
ਸੰਕਰਿਤਨਿਗਨਿ ਬਿਘਨਿਨਕੰਦਨਿ ॥
ਲੰਬੋਦਰਿ ਦੁਖਿਹਰਿ ਸੁਖਦਾਇਕਾ ॥
ਏਕਰਤਨ* ਗਜਿਬਦਨਿ ਬਿਨਾਇਕਾ ॥

The copy of this poem has also a separate numbering of leaves. It is defective. Leaves ३२९ and ३३२ are missing, and the manuscript breaks off abruptly in verse 54 of the second chapter. The last leaf (fol. 138) contains a medical prescription.

VII. Foll. 139—203 (३०७-३९९). Another copy of Chaṇḍī-charitra. See no. 15, art. IV.

The first six poems originally formed a second volume to MS. no. 16, together with Guru Govind Singh's translation of the Bhagavadgītā, which is missing.† The last poem is written on smaller sized paper, and appears to have belonged to some other collection.

---

## C. *TALES AND SONGS.*

## 83.

Add. 16,880.—Foll. 239; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 10 lines, $3\frac{3}{4}$ in. long; neatly written in Arabic characters, with ruled and gilt borders, and 34 miniatures, apparently about the close of the 18th century. [WILLIAM YULE.]

The romance of Ratan Sen, Rājā of Chitor, and Padmāvatī, princess of Ceylon, written in an archaic form of Hindi verse, with a large admixture of Persian and Arabic words, by a poet whose poetical name is Hans.

The work begins :—

بسم الله هنس یه پیم نیم
بسم الله نیم نویا نو نام
حمد الله سب سری تمام
بسم الله الرحمن الرحیم که کهون پیم نیم اب
حمد الله دهن رب العالمین نود نه نام هین شرین سب
هو الله الرب قدوس السلام مومن مهیمن جان
عزیز جبار المتکبر علی عظیم هی ظاهر مان

The author appears to have been originally a Hindu, who afterwards became a member of the Nirmala order of Chishtī devotees. He makes no mention of his real name, and writes under the *takhallus* Hans, or Hans Shāh.

The poem begins with an enumeration of the ninety-nine names of God. Then follows a long prologue containing ascriptions of praise to Muḥammad, 'Alī, Fāṭimah, various Muhammadan saints, and the poet's patron monarch Ibrāhīm Shāh of Bijapur.* He then proceeds to state (fol. 38*b*) that in the year A.H. 999 (A.D. 1592) he was requested by his friends to write some work by which his name might be handed down to posterity. He accordingly composed this "Ratan-kahān," as he calls it in verse 52 (fol. 48*b*). The plot of this romance was probably borrowed from the well-known Padmāvat of Malik Muḥammad Jāyasī, which was written in A.H. 927 (A.D. 1520).†

The miniatures, 34 in number, are neatly executed. There appear to have been originally 37, but nos. 21, 24 and 25 are wanting. The hero, prince Ratan Sen, is always represented with a female face appearing in his bosom, intended, no doubt, to indicate the

---

* Clearly the scribe's mistake for ਏਕਰਦਨ, the "single-tusked" god Gaṇeśa.

† Cf. the table of contents given at the beginning of MS. no. 16.

* Ibrāhīm Shāh II., who reigned A.D. 1579—1626.

† Fully described in Grierson's "Vern. Lit.," p. 15.

warmth of his affection towards the princess Padmāvatī, whose reputed beauty was indelibly impressed on his heart.

The poem contains 1199 *dohās* and 199 *chaupaīs*, as stated in the following verse (fol. 238*a*):—

پنّی پستك مین سهسرتك دوه نو سو نویا نو
یك كم دو سو چوپائی یهی هی سارین نیارین
بوجهو جاپ (?)

The copyist has not supplied a colophon to the MS.

## 84.

Add. 24,045.—Foll. 256; 10½ in. by 7½; 8 lines, 5¼ in. long; written in Persian Nestalik characters, apparently at the commencement of the 19th century.
[H. H. Wilson.]

A Collection of Hindi Songs.

The MS. is imperfect, both at the beginning and also at the end. The songs are of a miscellaneous character, consisting for the most part of ballads or love-songs, written in a modern form of Hindi, and interspersed with songs in Persian, and also in Panjabi.

The first song in this MS. is written in the Meghamallār Rāga, and begins:—

چدهوری آج پَون پَون تُرنگ میگهه ملهار
برین بیاهن آیو چدهوری آج پون
بوندن کو سر سیهرا براجے گرجن نوبت باجے بیجاتا هین
چُهٹ هوائی برن برن کے بستر پهرین بدرا براتی هو دهایو

## 85.

Add. 26,535.—Foll. 104; 7½ in. by 4½; 13 lines, 3¾ in. long; apparently written in the 19th century. [William Erskine.]

A collection of songs, written in Kaithi characters. The work has no title or colophon. The songs are in various musical modes, and are not numbered.

## 86.

Add. 26,450D.—Foll. 72—76 (with original foliation from 33 to 37); 10 in. by 4½; 18 lines, 8¼ in. long; neatly written Nagari of the 17th century. [William Erskine.]

A fragment of an unidentified poem in Braj-bhasha, recounting the exploits of a certain Rājā Champak Sen. The numeration of the verses shows a division into chapters, but there are no colophons or numbers to them, nor does the title of the work occur on the margin of the manuscript.

## 87.

Add. 26,451.—Chiefly single leaves; about 8½ in. by 3 in.; in various handwritings.
[William Erskine.]

Fol. 77. Fragment of a tale in verse on the adventures of a merchant, verses 68 to 97 (native foliation ७). The handwriting is that of a Jain scribe, apparently of the commencement of the 19th century.

## 88.

Add. 26,537.—Foll. 33; 6¼ in. by 4¾; 9 lines, 3½ in. long; Nagari of the 18th century.
[William Erskine.]

Fragment of a collection of tales in verse, with native foliation ४०–७२.

The MS. is imperfect both at the beginning and end. The tales, written in Braj-bhasha, probably in the 18th century, are in imitation of the Sanskrit Śukasaptati, or Seventy tales of a parrot. The heroine, to whom the stories are related, is here called Padminī,* and the tales, though similar in subject, are different from those in the Śukasaptati. They are not numbered, but are prefaced by the heading सुग्गावाचा ॥ कथा ॥

* Prabhāvatī in the Sanskrit tales.

The first page of this MS. (fol. ४०) begins with the concluding lines of one of the tales, and proceeds with the story of a merchant, named Saphā Sāhu, and his three wives, beginning:—

नगरी एक मेठि तह रहै ॥
नाउ सफा साहुकौ वहै ॥

## 89.

Or. 1943.—Foll. 30; 8¼ in. by 5; 10 lines, 3 in. long; written in Persian Nestalik characters, in the 19th century.

[Sir Henry M. Elliot.]

### قصهٔ پورن بهگت

*Ḳiṣṣah i Pūran Bhagat.*

The story of Pūran Bhagat, a devout worshipper of the saint Gorakhnāth; a Panjabi poem by Ḳādir Yār.

Beg.

الف آو سخی سیالکوٹ اندر پورن پت سلوان نے جائیائے

جدون جمیان راجی نون خبر هوئی سد پنڈتان بید پڑهائیائے

The story goes that Pūran Bhagat was the son of Salwān, Rājā of Sialkot, his mother's name being Achhrān. His stepmother, Nūnān, became enamoured of him. He, however, refused to gratify her desires, whereupon she represented to her husband that his son, prince Pūran, had acted dishonourably towards her. The king thereupon had him cast into a cauldron of boiling oil, from which, by the power of his patron saint, he came forth scathless. Not content with this proof of his innocence, and urged on by the machinations of his wife Nūnān, the king ordered his execution. The executioner, cutting off his hands and feet, cast the body into a well, from which, after twelve years, he was restored again to life through the intervention of the saint Gorakhnāth.

The legend is very popular throughout the Panjab, and has been frequently published in the Persian, Gurumukhi, and Devanagari characters. The work consists of five distinct Sīharfī poems, the verses of each poem beginning with a letter of the Persian alphabet in regular sequence. In the printed editions two introductory stanzas have been added, those in the Persian character containing ascriptions of praise to God, and those in the Devanagari and Gurumukhi characters to the Hindu god Gaṇeśa.

Another version of the legend, also ascribed to Ḳādir Yār, will be found in Colonel Temple's "Legends of the Panjâb," vol. ii., p. 375. The text is printed in Roman characters, and is accompanied by an English translation. In this version the stepmother is called Sundarān.

An Urdu version of the legend, taken from the lips of a bard, was published by Lāla Devarāj, Jalandhar, 1892.

Sir Henry Elliot has made the following entry on the fly-leaf: "The story of Púran celebrated in the Punjab. Given by Ruttun Lal D.C. [i.e. Deputy Collector] of Wuzeerabad."

Colophon: تمت تمام شد قصهٔ پورن بهگت تصنیف قادر یار ٠

## 90.

Or. 1959.—Foll. 1—9; 10¾ in. by 6½; about 18 lines, 4½ in. long; written in Persian Nestalik characters; dated A.H. 1262 (A.D. 1846).

[Sir Henry M. Elliot.]

Extracts from a Panjabi metrical version by Luṭf 'Alī of the romance of Saif al-mulūk, Prince of Egypt, and Badī' al-jamāl,

Princess of China. See the Hindustani Cat., p. 21*b*.

The extracts consist of the introductory verses of the prologue, in praise of God, seven pages of text taken from the middle of the poem, and the concluding verses. An index is supplied of the contents of the chapters, written in red ink.

Beg.

آکه ادا کر بنده هر دم بیحد حمد صفت سبحانی
صدق سیتی رکھ صاف صدر کر یاد ذکر یزدانی

The work has been *lithographed at* Lahore *in* 1872 *and* 1882 *under the title* قصهٔ سیف الملوك. *On the first page of this manuscript is written the title* لطف علی نامه.

# VIII. DRAWINGS.

## 91.

Add. 21,475.—Foll. 8; 18½ in. by 12¼. A collection of eight neatly executed miniatures. [F. S. Hoden.]

The subjects represented are as follows:—

Fol. 1. Mahārājā Saṃbhājī, the son of Śivajī (who reigned A.D. 1680—1689). 2. A Marathi minister, without any name. 3. Rādhā and Kṛishṇa seated, with three female attendants. 4—8. Representations of five different types of heroes and heroines in dramatic composition, over which are pasted slips containing quotations from the Rasikapriyā of Keśava Dāsa referring to each.

These last five miniatures appear to have formed part of a large collection illustrative of Keśava Dāsa's rhetorical treatise. (See no. 43.) Each is numbered on the back in Persian characters, and named in Hindi, the numbers being 8, 26, 60, 54, and 37 respectively. The subjects represented are:

Fol. 4. A lover's grief at separation from his beloved.

Fol. 5. A youthful maiden as yet innocent of the passion of love.

Fol. 6. A woman listening to a description of her lover.

Fol. 7. A woman looking at her lover's portrait.

Fol. 8. A woman unable to restrain her indignation at her lover's fickleness.

## 92.

Add. 26,549.—Foll. 39; 17 in. by 12; a collection of miniatures, representing mythological subjects, with ruled and coloured margins, apparently of the 19th century. [William Erskine.]

The drawings, 38 in number, appear to be the work of a South Indian artist. They are crudely coloured and are not of much artistic merit. They represent various Hindu deities and scenes taken from South Indian Hindu mythology. There are also two pictures (plates 4 and 5) of the religious festival of the worship of Vishṇu at the temple of Srirangam in Madras,* one representing the Horse-procession, the other the Chariot-procession.

The first eight drawings have short explanations in English opposite to each.

* A description of this temple will be found in Fergusson's "History of Indian Architecture," p. 347.

## 93.

Add. 26,550.—Foll. 70; $10\frac{3}{4}$ in. by $10\frac{1}{4}$. An album of miniatures, most of them having plain coloured borders without any attempt at embellishment; apparently of the 19th century. [WILLIAM ERSKINE.]

The volume contains the following five distinct collections of miniatures, of which the first three appear to have been the work of an artist different from those of the other two collections.

I. Foll. 1—36. Thirty-six paintings representing the personifications of the 6 Rāgas and 30 Rāgiṇīs under which the system of Hindu musical notation is usually classified, each Rāga, or main division, having 5 Rāgiṇīs, or subordinate airs, which are represented as being the wives of the Rāgas. The various figures are depicted with certain distinguishing modes of dress, ornament, gestures, or pictorial surroundings, which are supposed to convey a general idea of the melodies which they symbolise, but, in many cases, the representations are extremely fanciful.

There is much diversity of opinion as to the precise number, the names, and classification of the Rāgas and Rāgiṇīs. Most authorities enumerate 6 Rāgas, corresponding to the 6 seasons into which the Hindu year is divided, but do not agree as to their names and arrangement. Some reckon 5, others 6 or even more Rāgiṇīs to each Rāga. Some have 6 wives and 8 sons to each Rāga,* whilst others swell out the number of airs by adding to these the wives of the 8 sons.

The system generally adopted is that of Hanumān,† which recognizes 6 Rāgas, each with 5 Rāgiṇīs, which appears to be the one followed in this collection of drawings, but the Rāgiṇīs assigned to each Rāga do not correspond with the classification of Hanumān, and 5 of them have different names.

The following is the classification here given, the names, when obviously mis-spelt, being corrected to their proper modern Hindi forms. In some cases the names are slightly different from the Sanskrit forms as given by Hanumān.

Fol. 1. Bhairava Rāga. With 5 Rāgiṇīs, viz. Bhairavī, Naṭa, Mālavī, Paṭamañjarī, and Lalita.

Fol. 7. Mālakauśa (also called Kauśika) Rāga. With 5 Rāgiṇīs, viz. Gauṛī, Khambhāvatī, Mālaśrī, Rāmakalī, and Guṇakalī.

Fol. 13. Hiṇḍola Rāga. With 5 Rāgiṇīs, viz. Vilāval, Ṭoṛī, Deśākhyā,* Devagandhārī, and Madhumādhavī.

Fol. 19. Dīpaka Rāga. With 5 Rāgiṇīs, viz. Dhanāśrī, Vasanta, Kānhṛā, Varāḍī, and Pūrvī.

Fol. 25. Śrī Rāga. With 5 Rāgiṇīs, viz. Pañcham, Āsāvarī, Bāṅgālī, Kedārā, and Kāmodinī.

Fol. 31. Megha (also called Meghamallār) Rāga. With 5 Rāgiṇīs, viz. Mallārī, Gujjarī, Gauṛamallār, Kakubhā, and Vibhāsā.

The subject of each painting is briefly described in Braj-bhasha verse superscribed on a yellow-grounded scroll. The verses appear to have been written by one Abhirāma.†

II. Foll. 27—43. Seven illustrations of the god Kṛishṇa. The first represents the frolics of the child-god whilst his mother

* This classification is adopted in the Padaratnāvalī, a Hindi metrical treatise on music by Chhatra Nṛipati, lithographed at Benares, S. 1911, or A.D. 1854.

† See S. M. Tagore's Saṅgītasārasaṅgraha (Calc. 1875), p. 65. A description of each personation of the Rāgas and Rāgiṇīs will be found in his "Hindu Music" (Calc. 1882), pp. 76–89. See also Sir William Jones' "Musical Modes of the Hindus" (vol. iv. of his Works), and C. R. Day's "Music of Southern India."

* Represented by *male* figures engaged in gymnastic exercises. This "preposterous representation" is commented on in Tagore's "Hindu Music," p. 83. In the following MS. (no. 94) a *female* gymnast is introduced in the picture representing this Rāgiṇī (plate 16).

† The words परगट अभिराम कहो occur in nos. 20 and 34.

Yasodā is churning milk.* The six others represent his sports with Rādhā.

III. Foll. 44—50. Seven miscellaneous subjects, viz. 1. A Parsi child and its mother. 2. Two fairies ministering to the wants of a devotee. 3. Majnūn emaciated through love for Lailā. 4. A dancing girl. 5. A tiger springing on a hunting elephant. 6 and 7. Muhammadan grandees.

IV. Foll. 51—58. Three representations of types of heroines in dramatic composition, each being explained by quotations from the Rasikapriyā of Keśava Dāsa (no. 43) superscribed, with transcriptions in Persian characters. These are: 1. a woman anxious at her lover's absence; 2. a woman concealing her love passion; and 3. a woman mortified by detecting a lover's infidelity.

These are followed by two paintings of a king, and a parrot in a cage, with verses taken apparently from a romance; a lady in her pleasure-garden (partly effaced by damp); verses on a lover's grief at separation; and a lady receiving a present of flowers, with a *mahaut* in the foreground stopping a bolting elephant.

V. Foll. 59—70. Twelve pictures emblematic of the twelve months of the Hindu year, with verses by Keśava Dāsa, probably a Bārah-māsā poem by that poet. His name occurs in the representation of Vaiśākha, the 2nd month.

## 94.

Or. 2821.—Foll. 34; 11¾ in. by 8¼. Another collection of representations of Rāgas and Rāgiṇīs, with red-coloured borders, on a larger scale, and more carefully finished than in the preceding MS.

[Mrs. L. Cosham.]

The classification, names, and general treatment of the subjects in this collection are very much the same as in no. 93, art. I. The descriptive verses written over each are, however, by some different and unidentified poet. The following points of difference in arrangement between these two collections are noticeable:—

1. Two of the subjects are missing, viz. nos. 9 and 24, but, as no. 19 (Khambhāvatī Rāgiṇī) is clearly wrongly numbered, and should be no. 9, the missing representations are really nos. 19 (Dīpaka Rāga) and 24 (Pūrvī Rāgiṇī).

2. The representations of the Rāgiṇīs Mālaśrī (no. 4) and Mālavī (no. 10) are in their proper order of arrangement, but the verses descriptive of the first are placed over the second, and *vice versâ*.

3. Megha Rāga, with its accompanying Rāgiṇīs, is placed before Śrī Rāga.

4. In Śrī Rāga a Rāgiṇī called Setamallār is substituted for Bāṅgālī, which latter is placed under Megha Rāga instead of Mallārī.

## 95.

Add. 21,934.—Foll. 6; 14¾ in. by 10¼. Six miniatures of Rāgas and Rāgiṇīs, neatly executed, with beautiful illuminations on gold borders, each having descriptive verses, in Braj-bhasha, superscribed on a grounding of gold.

The subjects represented belong to a classification of the Rāgas and Rāgiṇīs, different from that in the two preceding MSS. The name of each is neatly written in Persian characters at the top, and the name of the artist at the bottom. The subjects are as follows:—

Fol. 1. Pañcham, the 4th Rāgiṇī of Vasanta Rāga. By Sītal Dās.

Fol. 2. Gaurī, the 4th Rāgiṇī of Śrī Rāga. By Girdhārī La'l.

Fol. 3. Devagandhārī, the 1st Rāgiṇī of Śrī Rāga. By Sītal Dās.

* Described in chapter x. of the Premasāgara.

Fol. 4. Śrī, the 3rd Rāga. By Bahādur Singh.

Fol. 5. Hiṇḍola, the 5th Rāga. By Bahādur Singh.

Fol. 6. Meghamallār, the 2nd Rāga. By Sītal Dās.

On the fly-leaf is pasted the following note: "6 Antient Persian Paintings. The Storey of the Rajha. From Dr. Solander's sale."

## 96.

Add. 24,099.—Foll. 118; 8½ in. by 4½; a collection of coloured drawings of the different postures practised by Yogīs, with explanatory directions in Braj-bhasha verse, written probably at the beginning of the 19th century. [Major H. E. Jerome.]

The drawings represent the 84 recognized Āsanas, and 24 Mudrās. Prefixed are two drawings of Hindu deities, the first showing Mahādeva and Pārvatī seated on a lotus flower with a group of worshipping devotees; the second, the usual representation of Gaṇeśa with Sarasvatī seated on his lap.

The Āsanas (foll. 3—86) are the postures practised by Haṭha-yogīs, consisting chiefly of different modes of sitting or reclining with peculiar contortions or intertwinings of the legs and arms. In these drawings the Yogī is painted of a bluish (*śyāma*) colour. He is seated on the skin of a tiger or deer, or on a mat, placed mostly by the side of a piece of water in which grows the sacred lotus.

The Mudrās (foll. 87—117) are peculiar positions of the hands and feet and of the fingers, chiefly connected with the suppression or regulation of the breath as practised by Haṭha-yogīs, but some of the drawings represent the practice of inward contemplation of the Rāja-yogīs, produced by the entire or partial closing of the eyes or ears, or by fixing the eyesight intently on some particular point. In the Mudrās the Yogī is of a yellowish red colour.

Fol. 118 contains a drawing of a Yogī with mystic figures and diagrams depicted over every portion of the body.

The following notes by Sir Frederic Madden, formerly Keeper of the MS. Department of the British Museum, appear at the beginning of the MS.:—

"Presented by Brig. Maj. H. E. Jerome, of the 19th Regt. 17 April 1861."

"This volume is stated by Major Jerome to have been obtained from the Library of the Ranee of Jhansi at the sacking of that place in April 1858. F. M."

## 97.

Or. 4769 and 4770.—Two uniform volumes, each containing 32 foll.; 13½ in. by 10¼.

Two volumes, each containing 32 highly-finished miniatures representing mythological subjects, with beautifully executed decorative borders of various floral designs.

Vol. I. contains representations of the different incarnations (*avatāras*) of Vishṇu, and of some other Hindu deities.

Vol. II. contains paintings of the Pāṇḍava heroes of the Mahābhārata; figures emblematic of the winds, sun, moon, planets, and the river Ganges; the sages Kapila and Vyāsa; and five coloured drawings (foll. 27—31) representing a Brahman seated on the bank of a river, presumably the Ganges, showing the attitudes and accessories peculiar to the worship of Bhavānī, Vishṇu, and other deities. There are also portraits of Pṛithvī Rājā of Delhi, and his wife Urchhī, seated on the royal *masnad* (fol. 22), and of the Sikh Guru Nānak, and his friend and disciple Mardānā playing on the *rabāb*, a kind of guitar (fol. 32).

An English table of contents of the two volumes and a short description of each plate is prefixed to vol. I.

The miniatures appear to be the work of a Parsi artist. The title of each is neatly written in Persian characters at the foot, and the names of the different figures depicted are given in the margin. The drawings are remarkable for their extreme delicacy, the minute and careful delineation of every detail, and the richness and artistic choice of colour.

The following pencilled note appears on the inside of the front cover of vol. I. :—

"Bought by Mr. Beckford from the celebrated collection of Vans Braam, and sold in Mr. Beckford's Collection for 250£, and bought by Mr. Catley,* afterwards in Rivington & Cochrane's Catalogue page 813 et seq. Marked 175 guineas."

* The name appears to be so spelt. It has been altered in pencil, and is hardly distinguishable. The date of the purchase is given as "ab$^{t}$ 1815-16" in a similar note in vol. II.

# IX. MANUSCRIPTS OF MIXED CONTENTS.

## 98.

Add. 5580.—Foll. 45; 12½ in. by 8½; 19 to 21 lines, 6 in. long; written in the 19th century.

I. Foll. 2*b*—32*a*. सुंदरशृंगार Sundaraśṛiṅgāra of Sundara Dāsa. Another copy of no. 45.

II. Foll. 32*b*—44. नाममाला Nāmamālā of Nanda Dāsa. Another copy of no. 40, art. II.

These two works are copied by the same hand. The MS. is undated, and has no colophon.

## 99.

Add. 26,376.—Foll. 71; 7 in. by 5½; 10 to 15 lines, 3¼ and 3½ in. long; with ruled margins; dated Saṃvat 1865 (A.D. 1808).

I. Foll. 2—50. उर्वशीनाममाला Urvaśī-nāmamālā. A rhymed vocabulary of synonyms, by Śiromaṇi Miśra.

Beg. आदि पुरुष कहियै जगत जाके आदि न अंतु।
अगम अगोचर विश्वपति सो सुमरो भगवंतु ॥ १ ॥

जाकै सुमिरै पलक मैं पलक मुंदि इक पोत।
जाकें चषपलक निलगै पलु न लगैं सो होत ॥ २ ॥

The vocabulary is in 305 verses in the Braj-bhasha dialect, and is written after the model of the Sanskrit Amarakośa, and other similar works, in a classified arrangement of subjects. The synonyms consist chiefly of Sanskrit words. There are numerous interlineary and marginal explanatory notes in Gujarati.

The work was composed at Burhanpur, and completed in Māgha-*badi*, Saṃvat 1680 (A.D. 1623), as expressed in verse 303 :—

संवतु सोरह सै असी माघ मास तिथि सार।
मूल निषतु बुरहानपुर कृष्ण पक्ष गुरुवार ॥ ३ ॥

The colophon is as follows :—

इति श्रीमापुरवंसोद्भव श्रीकृष्ण एकंजाखाद नैंकरोलंब सकल गुणचंचु महाकविरसज्ञा प्रश्नवदभ्रतद्रुव सदृश काव्यरससंचय ॥ पंडितमन्य मिश्र शिरोमणि विरचितायद्ध उरवसीनाम पुस्तिका संपूर्णं ॥

Then follow two verses, from which it appears that this copy was made from a MS. in the author's handwriting, dated

Gambhir(?), Sunday, the 13th of Māgha-*sudi*, Saṃvat 1682 (A.D. 1625).

संवत सोरह ब्यासीया नगर गंभीरे आइ ।
आदित तेरसि माघ शुदि ता दिन लिखी बनाइ ॥ १ ॥
नाम भेदु तुक भेदुडै न्यारै किये विचारि ।
जिनि यह कीनी उरवसी तिनिहौं लिखी सवारि ॥ २ ॥

The transcriber's colophon is simply इति श्रीउरवसीनाममाला संपूर्ण ॥

The work has been printed at Lucknow.

II. Foll. 51—71. किसनबावनी Kisan-bāvanī. A Braj-bhasha poem, inculcating devotion and the practice of virtue, by Kisan Dāsa.

Beg.

ओउंकार अमर अमार अविकार अज अजर जु है उदार दारन दुरंतकौ ।
कुंजरतें कीट परजंतु जग जंतु ताके अंतरकौ जांमी वहु नांमी स्वांमी संतकौ ॥

The poem inculcates Jain religious precepts, and consists of 61 verses, instead of 52, as indicated by the title. The author states in the concluding verse that he wrote the poem under the patronage of the Saṅgharāja, or Chief of the Lokagachchha, and completed it on the 10th of Āśvina-*sudi*, Saṃvat 1767 (A.D. 1710), after the decease of the lamented Ratan Bāī, "the daughter of a pious and learned mother," probably his wife. The verse reads as follows:—

श्री सिंघराज लोंका गछ सिरताज आज तिनकी कृपा जु कवि-
ताई पाई पावनी ।
संवत सतर सतसठै विजै दसईं की ग्रंथ की समापति भई है
मनभावनी ॥
साधवी सुग्यांन मा की जाई श्रीरतन बाई तजी देह तायर रची
है विगतावनी ।
मत कीनी मति लीनी तत्तही चैं रुचि दीनी वाचक किसन
कीनी उपदेश बावनी ॥ ६१ ॥

The work has been printed in Bombay, 1876 (2nd edition), in the form of Devanagarī characters peculiar to Jain publications, under the editorship of Bhīma Siṃha Māṇaka Śrāvaka, for the guidance of Jain monastic students.

The two works in this MS. appear to have been written by a Jain scribe, probably in the Bombay Presidency. The colophon to the last states that it was copied for one Khīmajī, the son of Chhagan Travādī, on Friday, the 2nd of Chaitra-*sudi*, Saṃvat 1865 (A.D. 1808).

Colophon: संवत १८६५ ना वर्षे चैत्र शुद २ भृगौ लिखितं त्रवाडी छगन सुत षीमजी पठनार्थे

## 100.

Add. 26,542.—Foll. 28; 10 in. by 4¼; eighteenth century. [William Erskine.]

A collection of works in Sanskrit and Hindi, written by different hands. The following only are in Hindi:—

I. Foll. 1—12 (१–१३). वचनिका Vachanikā. A poem, in the Marwari dialect, on the defeat of Jaswant Singh, the Rathor Raja of Jodhpur, by Aurangzeb in Saṃvat 1715 (A.D. 1658), and the heroism and death of Rāo Ratan Singh of Ratlam.

Beg. गाहा ॥

गणपति गुणे गहीरं । गुणगाहक दांन गुणदेईण ।
सिद्धि वृद्धि सबद सधीरं । सुंडाहल देव सुप्रशनं ॥ १ ॥

Jaswant Singh succeeded to the throne of Marwar on the death of his father Gaj Singh in A.D. 1638, and died in A.D. 1681.* During his reign the emperor Shāh Jahān, having become old and infirm, appointed his eldest son Dārā Shikoh as regent, whereupon his third son Aurangzeb, in conjunction with his brother Murād, marched on Agra with the object of dethroning his father, and taking possession of the sovereignty.

Jaswant Singh espoused the cause of Dārā, and their combined forces set out

* See Dr. Grierson's "Vern. Lit.," p. 98 (no. 370) and p. 75 (no. 195). According to Beale ("Biog. Dict.," 2nd ed., p. 139 and 200), Gaj Singh died in A.D. 1630, and his son Jaswant Singh in A.D. 1678.

from Agra towards the river Nerbudda to meet the invading armies. A fierce battle took place 15 miles from Ujjain, in which Aurangzeb was victorious. Dārā Shikoh and Jaswant Singh were completely defeated and took refuge in flight, and Rājā Ratan Singh of Ratlam, a valiant Rathor chieftain and ally of Jaswant Singh, was killed in battle.

Colonel Tod has given us a full account of these historical events.* The MS. "Rasa Rao Rutna," referred to by him, now in the Library of the Royal Asiatic Society,† gives a much fuller account of the battle than is to be found in the present work. It was written by Kavi Kumbhakarṇa (without date), and is in six cantos. The MS. is very neatly written in 100 folios. The copy was made by Gaṇeśa Datta, a Brahman of Jodhpur, in Saṃvat 1876 (A.D. 1819), and was presented to Col. Tod by Rājā Mān Singh, a descendant of Jaswant Singh, who succeeded Rājā Bhīm Singh in A.D. 1803 and died in 1843.

This MS. is defective, foll. ७ and ९ being missing. It concludes with the date of the battle, Friday, the 9th Vaiśākha-*badi*, S. 1715 (A.D. 1658), as follows:—

पषि सुवैसाषह तिथि नवमि । पनरोत्तरै वरस ।
वार शुक्र लडिया विहद । हिंदु तुरक कवीस ॥ १६ ॥ ‡
जोड भणै षडीयो जगो । रोसे रतन रसाल ।
सूरा पूरा सांभलो । भड मोटा भूपाल ॥ १७ ॥
वात ॥ दिल्ली का वाका । उज्जेण का साका ॥
च्यार जुगां रहसी । सवीयाल कहसी ॥

The manuscript was copied at Magrop, during the rule of Ṭhākur Ranna (रत्न) Singh, on Saturday, the 15th Phālguna-*sudi*, Saṃvat 1766 (A.D. 1709).

Colophon: इति श्री राजा रयणायर वचनिका संपूर्णम् तेजसी भाग्य लिषितं संवत् १७६६ वर्षे मासोत्तमे फाल्गुन मासे स्वेत पक्षे १५ पूर्णमासी तिथौ शनोवसे ॥ . . . नगरोप ग्रामे ठाकुर श्रीरत्न सींघजी राज्ये ॥

II. Foll. 25 and 26. भ्रमरगीता Bhramara-gītā. A Marwari song in 26 verses, by Kavi Nayavijaya, in praise of Kṛishṇa, suitable for singing during the Holī festival.

The poem is carelessly written, and has no date of composition or copy. It appears to have been written in the 18th century.

III. Fol. 27. Four songs in Marwari describing the months of Śrāvaṇa, Bhādra, Āśvina and Kārtika.

IV. Fol. 28. पंच सहेली Pañcha-sahelī. A tale in verse by Chhayal (छयल), about five female companions living in Chanderi, a town in Central India. The poem is in 71 verses, and in the Marwari dialect.

Beg. देष्या नगर सुहामणा अधिक सुचंगा ठांम ।
नाम चंदेरी परगटि जाणे सुरलोक समान ॥ १ ॥

The date of composition, Phālguna, Saṃvat 1575 (A.D. 1518), the title of the poem, and the name of the author are given in the last verse.

पनरें सेंर पंचोतरें पुनिम फालगुण मास ।
पांचसहेली वरणवी कहत छयल सुजाण ॥ ७१ ॥

The poem was copied at Wadal, by Muni-dharma Vimala. The date is not given.

Colophon: इति पंचसहेली दुहा संपुरण लिखतं मुनिधर्म विमल वडाल ग्राम मध्ये ॥

## 101.

Add. 26,541.—Foll. 196; 7¼ in. by 4½; nineteenth century. [WILLIAM ERSKINE.]

I. Foll. 1—100. An unfinished poem in the Marwari dialect, with miscellaneous short extracts and notes, some in Devanagari, others in Kaithi characters.

* "Rajasthan" (Madras ed., 1873), vol. ii., pp. 41—49.

† Tod MSS., no. 142.

‡ In another copy of this poem (no. 101, art. II., fol. 138*a*) the reading of this verse is:—

शुक्र वार सतरह संमत पनरोत्तरै प्रमाण ।
षटीयानमि वैसाष षदि हीदुं मुसलमांन ॥

II. Foll. 101—138. वचनिका Vachanikā. Another copy of no. 100, art. I.; written by a Gosain of Fatehpur, on the 8th day of Āśvina-*sudi*, S. 1816 (A.D. 1759), for one Śivadāna of Barhat.

Colophon: संवत् १८१६ रा आसू सुदि ८ दिने पुस्तका लिखतं गुसांई फतैपुरी बारहट सिवदान वाचनार्थं ॥

III. Foll. 139—196. Another collection of miscellaneous notes and fragments of poetry, written by various hands.

## 102.

Add. 27,215.—Foll. 166; 8½ in. by 5¾; 18 and 19 lines, 4 in. long; slightly worm-eaten; written apparently in the 19th century. [Captain R. M. Miles.]

I. Foll. 1—60. Notices of celebrated Vaishṇava saints and holy men; consisting of selections from the Bhaktamāla (भक्तमाल) of Nābhājī, with biographical commentaries.

The first notice is that of the poet Kabīr. The text of Nābhājī begins:—

छप्पै ॥ कबीर कानि राखी नहीं बरनाश्रम षट दर्शनी।
भक्ति बिमुख जो धर्म ताहि अधरम करि गायो ॥

The commentary on this verse begins:—

कबीर जन्मप्रसंग गुरु रामानंद की सेवा में एक ब्राह्मन तत्पर रहे दोऊ बेरा दर्शन करै एक कन्या बाल रंडा रहै वह कहे मोको दर्शन करावो

Nābhājī, or Nābhā Dāsa, whose proper name is Nārāyaṇa Dāsa, was a native of the Deccan, and flourished about the middle of the 17th century.* Under the direction of his spiritual preceptor, Agra Dāsa, he wrote the Bhaktamāla, or Lives of Vaishṇava saints, in the Braj-bhasha dialect. The work contains 197 verses in the *chhapai* metre, and a concluding poem in 17 *dohās*.

The present work contains notices of the following 18 persons. The numbers of the verses taken from the text of the Bhaktamāla* are denoted in brackets.

1. Fol. 2*b*. Kabīr. (60.)
2. Fol. 5*b*. Pīpā, Rājā of Gangaru. (61.)
3. Fol. 20*a*. Sūradāsa Madanamohana. (126.)
4. Fol. 21*b*. Tulasī Dāsa. (129.)
5. Fol. 25*a*. Vilvamaṅgala. (46.)
6. Fol. 28*a*. Narsī Bhagat. (108.)
7. Fol. 32*b*. Pṛithvī, Rājā of Delhi. (116.)
8. Fol. 33*b*. Madhukara Shāh, of Orchha. (117.)
9. Fol. 34*b*. Agra Dāsa. (41.)
10. Fol. 35*a*. Śaṅkarāchārya. (42.)
11. Fol. 37*a*. Nāmadeva. (43.)
12. Fol. 42*a*. Jayadeva. (44.)
13. Fol. 47*a*. Dhanā. (61.)
14. Fol. 47*b*. Rai Dāsa. (59.)
15. Fol. 50*b*. Rānkā, and his wife Bānkā. (97.†)
16. Fol. 51*a*. Sadhanā. (96.)
17. Fol. 53*a*. Mādhava Dāsa. (70.)
18. Fol. 58*a*. Rūpa Sanātana. (89.)

The commentary, written in a modern form of Braj-bhasha, is anonymous.

A Braj-bhasha prose version of the Bhaktamālā was made by Mahārājā Pratāpa Siṃha of Sidhua.‡ His son, Madana Gopāla Lāla, had it translated into modern Hindi by Pandit Kālīcharaṇa, and published by Nawal Kishor. (Lucknow, 1874, 3rd edition.)

II. Foll. 61—98. साधारण हिंदी गान Sādhāraṇa Hindī gāna. A collection of Hindi devotional songs.

* See Grierson, "Modern Vern. Lit.," p. 27; Garcin de Tassy, "Litt. Hind.," 2nd ed., vol. ii., p. 409; and Wilson's "Sects of the Hindus," vol. i., p. 60.

* The Calcutta edition of Śaka 1794 (A.D. 1873), with Priyā Dāsa's metrical commentary.

† The text of Nābhājī has been omitted.

‡ Described in Kālīcharaṇa's preface as being a village near the town of Pararona (पड़रोना) and adjoining Sahibganj. This latter is probably the Sahibganj in Muzaffarpur District, Bengal.

III. Foll. 99—150. मनोहर कहानियां सुगम बोली में Manohara kahāniyān. A collection of 100 anecdotes, written in the modern polite style of Hindi. This collection was lithographed at Lucknow by Munshī Nawal Kishor in 1880. A second edition was printed in 1882.

IV. Foll. 151—159. हिंदु की परवों का वृत्तांत Hindu kī parvon kā vṛittānta. A short notice of the Hindu festivals throughout the year, beginning with the month of Chaitra.

V. Foll. 160—166. हिंदु की जातिमाला Hindu ki jātimālā. Tabulated lists of Hindu castes.

## 103.

Or. 2031.—Foll. 234—291 (pp. २–१८०); 5½ in. by 3½; 12 and 13 lines, 2 in. long; written in minute characters, about A.D. 1845. [Sir Henry M. Elliot.]

A collection of miscellaneous short pieces.

I. Foll. 288—291 (pp. १–८). सोनारी विद्या Sonārī-vidyā. Notes on the goldsmith's art.

II. Foll. 283—287 (pp. ९–१८). इंसाफ राजा हरबोंग का Insāf Rājā Harbong kā. Four short anecdotes on the justice of the Raja of Harbong(?).

III. Foll. 278—282 (pp. २३–३२). Copies of bills executed in favour of money-lenders by one Vihārī Lāla, dated S. 1902 (A.D. 1845), written in Mahajani characters, with transliterations in Devanagari.

IV. Foll. 269—277 (pp. ३३–४९). An extract from the Pṛithvīrāj-rāsau* (no. 49), headed शिकार के समय राजा पृथीराज प्रति वीरभद्र वचन। With an interlinear translation in modern Hindi.

Beg. दोहा ॥

कंदर कंदर भुम किय सिंह भरम पृथिराज।
जुध पुराननहो सुनी सु अतिगति होत अकाज ॥

V. Foll. 267—269 (pp. ५०–५४). The Hindi Alphabet in the Devanagari, Kaithi, Patwari, Mahajani, Kashmiri, Dakhini, Gurumukhi, and Marwari characters.

VI. Foll. 262—266 (pp. ५५–६४). बीछी का मंत्र Bīchhī kā mantra. A charm against scorpion-bites. Also another short extract from the Pṛithvīrāj-rāsau, headed सोरों का बयान. Both with interlinear translations.

VII. Foll. 240—261 (pp. ६५–१०८). A selection of verses from the Kānyakubja-khaṇḍa of the Pṛithvīrāj-rāsau, with an abstract of the following portions of the epic, viz.: Shikār samaya, Barī beṭī ko samaya, Bānbedh, Padmāvatī-khaṇḍa, and Ālha-khaṇḍa.

VIII. Foll. 234—239 (pp. १०९–१२०). हमीर रायसा का संक्षेप. A very brief account of Rājā Hamīr Deb of Ranthambhor,* taken from the Hamīr-rāysā. See Dr. Grierson's "Vern. Lit.," p. 5 (no. 8). The name of the author of the poem, from which this abstract was made, is not stated.

## 104.

Or. 2754.—Foll. 281; 6 in. by 9¼; 17 to 21 lines, 4¼ to 4¾ in. long; written by different hands in the nineteenth century.

[Rev. A. Fisher.]

I. Foll. 1—246. ਜਨਮਸਾਖੀ Janamsākhī. A biography of Guru Nānak, in Panjabi, by Bhāī Bālā.

Beg. ਜਨਮਪਤ੍ਰੀ ਬਾਬੇ ਨਾਨਕਜੀ ਕੀ ॥ ਲਿਖੀ ਸੰਮਤਿ ਪੰਦਰ ਸੈ ਬਿਆਸੀਆ ਮਿਤੀ ਵੈਸਾਖ ਸੁਦੀ ੫ ਪੰਚਮੀ ਪੋਥੀ ਲਿਖੀ ਪੈੜੇ ਮੋਖੇ ਸੁਲਤਾਨਪੁਰ ਕੇ ਦਾਮੀ ॥

This biography, as stated in the introductory chapter, was written on the 5th day of Vaiśākha-*sudi*, Samvat 1582 (A.D. 1525), by Paiṛā Mokhā of Sultanpur, from the oral dictation of Bhāī Bālā, a Sandhū Jaṭ, who

* Apparently taken from the Ākhet-khaṇḍa (Bk. 5).

* See Elliot's "History of India," vol. iii., pp. 171—179.

had been in close companionship with Guru Nānak in all his wanderings. The work was compiled by order of Guru Angad, and occupied two months and seventeen days.

There are numerous Janampatrīs, or Janamsākhīs of Guru Nānak, agreeing generally in the description of the main incidents of his life, and differing only in minor details. The present work agrees pretty closely with the lithographed edition of Lahore, 1871; see Dr. Trumpp's translation in his introduction to the Ādi Granth, pp. xlvi.—lxxvi.

An enlarged recension of this work was published at Lahore in 1890, in which the date of composition is said to have been S. 1597 (A.D. 1540).

A few verses by Guru Nānak, taken from the Kāṇaṛā and Tilang Rāgas of the Ādi Granth, are written on the fly-leaf, and at the end of the work is an unfinished table of contents.

II. Foll. 247—253. ਦ੍ਰੌਪਤੀ ਕੀ ਲੀਲਾ. A lithographed edition (Lahore, 1879) of a Panjabi poem on the story of Draupadī.

III. Foll. 254—270. Extracts from the Panjabi poems of Bhulle Shāh, a Ṣūfī modern poet of the Ḳādirī sect. The first is a Siḥarfī poem, entitled ਗਿਆਨਮੰਜਰੀ, each verse beginning with a letter of the Persian alphabet in regular sequence.

IV. Foll. 271—281. ਕਾਲਜ੍ਞਾਨ Kālajñāna. A poem on the symptoms of diseases, adapted from the Sanskrit* in the Western Hindi dialect by Lakshmī Vallabha Gaṇi, pupil of Lakshmīkīrti; written in Gurumukhi characters.

Beg. ਦੋਹਿਰਾ ॥

ਸਕਤ ਸੁੰਭ ਸੁੰਭੁ ਸੁਭਧਰ ਭੀਨੋ ਕੋ ਧਿਆਨ ॥
ਸੁੰਦ੍ ਭਾਖਾ ਬੰਦਕਰ ਕਰਹੁੰ ਕਾਲਗਿਆਨ ॥ ੧ ॥

The date of composition, Śrāvaṇa, Saṃvat 1841 (A.D. 1784), is given in the first line of the epilogue (fol. 281*a*) in the words ਚੰਦ੍ ਬੇਦ ਭੁ ਪਰ ਮ੍ਰਿਤ ਸੰਮਤ ਸਰਨਭ ਮਾਸ। The method of denoting the date is curious. The numerals 1 and 4 are mentioned first in the usual manner by the numeral words *chandra* and *veda*, but the century 18 which follows is expressed by the term "8 (ਮ੍ਰਿਤ i.e. ਮ੍ਰਿਤ੍ਯੁ) on 1 (ਮੂ)."*

Colophon: ਇਤ ਸ੍ਰੀ ਪੋਥੀ ਕਾਲਗਿਆਨ ਕੀ ਸੰਪੂਰਲੰ ॥

* See Aufrecht, "Cat. Catt.," p. 96*b*.

# 105.

Or. 2757.—Foll. 450; 5 in. by $6\frac{3}{4}$; 9 lines, $4\frac{1}{2}$ in. long; neatly written in large Gurumukhi characters, with ruled margins, apparently in the 19th century.

[Rev. A. Fisher.]

A collection of Braj-bhasha poems.

I. Foll. 1—132. ਰਸਿਕਪ੍ਰਿਯਾ Rasikapriyā of Keśava Dāsa. Another copy of no. 43.

Heading: ਅਥ ਰਸਕਪ੍ਰਿਆ ਭਾਖਾ ਲਿਖਯਤੇ ਕਿਰਤ ਕਵਿ ਕੇਸੋਦਾਸ ॥

Beg. ਛਪੈ ॥

ਏਕਰਦਨ ਗਜਬਦਨ ਮਦਨਬੁਧ ਮਦਨਕਦਨਸੁਤ ॥
ਗਦ੍ਰਿਨੰਦ ਆਨੰਦਕੰਦ ਜਗਬੰਦਚੰਦਯੁਤ ॥

II. Foll. 133—320. ਕਵਿਪ੍ਰਿਯਾ Kavipriyā of Keśava Dāsa. Another copy of no. 44.

Beg. ਦੋਹਰਾ ॥

ਗਜਮੁਖ ਸਨਮੁਖ ਉਤਰੀ ਬਿਘਨ ਚਿਮੁਖ ਹ੍ਵੈਯ ਜਾਤਿ ॥
ਜਯੋਂ ਪਗਪਰਤ ਪ੍ਰਯਾਗ ਮਗਪਾਪ ਪਹਾਰਬਿਲਾਤ ॥ ੧ ॥

This copy has the Nakhśikh (foll. 263—302) in two parts of 97 and 33 verses. The last chapter contains 102 verses.

* This method of expressing numbers is of frequent occurrence in the Hindustani language as spoken in the Madras Presidency. Thus 45 would be *chār par pānch*, or "5 on 4." The word ਮ੍ਰਿਤ੍ਯੁ, as denoting the number 8, does not occur in Burnell's List ("South Ind. Pal.," p. 77), but is to be found in a more complete list given in Aṅkavidhāna, one of a series of Sanskrit vocabularies, edited with Bengali translations by Gopīramaṇa Tarkaratna under the title Koshachandrikā, Dacca, 1893, p. 54.

III. Foll. 321—360. चित्रविलास Chitra-vilāsa. A treatise on prosody and poetical description, in 131 verses, by Amṛita Rāya.

Beg. ਸੁੰਡਾਢੰਡ ਭਸੁੰਡਮੰਡਿ ਸਿੰਦੂਰ ਭੁਰਬਰ ॥
ਕੈਸਗੰਡ ਅਲਿਝੁੰਡ ਲਸੈ ਸਸਿਖੰਡ ਭਾਲਪਰ ॥

Colophon: ਇਤਿ ਚਿੱਤ੍ਰਬਿਲਾਸ ਕਵਿ ਅੰਮਿਤ ਰਾਇ ਕ੍ਰਿਤ ਸਮਾਪਤੰ ॥

IV. Foll. 361—373. तिलशत Tila-śata. An anonymous poem, in 101 stanzas, describing the beauty of a mole, or dark spot, on a woman's face, especially on her chin.

Beg. ਦੋਹਰਾ ॥
ਗੋਰੇਮੁਖਿ ਧਰ ਤਿਲੁ ਲਸੈ ਤਾਹਿ ਕਰੋਂ ਪਰਨਾਮ ॥
ਮਾਨੋ ਸਸਿ ਲੈ ਅੰਕ ਮੈ ਰਾਖਿਓ ਸਾਲਿਗਰਾਮ ॥ ੧ ॥

V. Foll. 374—450. शतसई Śat-saī, or "Seven hundred" stanzas, by Vṛinda.

Heading: ਅਥ ਬ੍ਰਿੰਦ ਸਤਸਈ ਕ੍ਰਿਤ ਕਵਿ ਬ੍ਰਿੰਦ ਲਿਖਯਤੇ ॥

Beg. ਦੋਹਰਾ ॥
ਸ੍ਰੀਗੁਰਨਾਥ ਪ੍ਰਭਾਵਤੈਂ ਹੋਤ ਮਨੋਰਥ ਸਿੱਧ ॥
ਘਨਤੈਂ ਜਯੋਂ ਤਰੁ ਬੇਲਿ ਦਲਿ ਫੂਲਫਲਨਿ ਕੀ ਬ੍ਰਿੱਧ ॥ ੧ ॥

The poem contains ethical teachings in verse. It was first published under the editorship of Lallūjī Lāla in Calcutta, A.D. 1820. It was afterwards printed at Agra, in 1847, as a text-book for vernacular schools. Two editions have been published at Bombay, in 1854 and 1865. All the printed editions contain 705 stanzas, whereas there are only 693 in the present copy, the poem ending with verse 692. The last verse gives the date Kārtika, Saṃvat 1761 (A.D. 1704), as follows :—

ਸੰਬਤ ਸਸਿ ਰਸ ਦ੍ਵਾਰ ਸਸਿ ਕਾਤਕ ਸੁਦਿ ਸਸਿਵਾਰ ॥
ਤਾਤੈ ਢਾਕੈਸਹਰਮੈ ਉਪਜ੍ਯੋ ਪੁਹਵਿ ਪ੍ਰਚਾਰ ॥ ੬੯੩ ॥

The printed editions do not contain this verse. No particulars have been given of the life of Vṛinda in any of the biographies of Hindi poets.

# 106.

Or. 2761.—Foll. 80; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 15 to 20 lines, $2\frac{1}{2}$ in. long. Nineteenth century.
[Rev. A. Fisher.]

A collection of Braj-bhasha religious tracts written in the Gurumukhi character.

I. Foll. 1—36. अमृतसरमाहात्म Amritsar-māhātmya. A poem in 8 chapters (*adhyāya*) in praise of the sacred city of Amritsar, said to be taken from the Bhavishyapurāṇa.

Heading: ਅਥ ਅੰਮ੍ਰਤਸ੍ ਮਹਾਤਮ ਲਿਖਯਤੇ ॥

Beg. ਦੋ : ॥
ਗੁਰ ਗਲੇਸ ਅਰ ਸਾਰਦਾ ਬੰਦੋ ਚਿਤ ਚਿਤ ਲਾਇ ॥
ਜਾਕੀ ਕ੍ਰਿਪਾ ਕਟਖਤੇ ਉਤਮ ਮਤਿ ਕੋ ਪਾਇ ॥ ੧ ॥

Colophon: ਇਤਿ ਸ੍ਰੀ ਭਵਿਖਤਪੁਰਾਲੇ ਉਮਾਮਹੇਸ ਸੰਬਾਦੇ ਅੰਮ੍ਰਤਸ੍ਮਹਾਤਮੇ ਅਸ੍ਟਮੋਧਿਆਇ ॥

II. Foll. 37—53. दोहावली. A selection of verses from the Dohāvalī of Tulasī Dāsa, arranged in 7 cantos (*sarga*). The complete dohās of Tulasī Dāsa, numbering 572, have been printed at Benares in 1861, and at Lucknow in 1874.

III. Foll. 54—65*a*. वचन संता के Vachan santā ke. The teachings of Vaishṇava saints.

Beg.
ਜਬ ਜਗਜਾਮੀ ਸੰਤਹੁ ਕੇ ਬਚਨ ਸੁਲ ਕੂ ਤਤ ਦ੍ਰਿਖੇ ਲਿਆਵ੍ਦਾ ਹੈ ॥
ਤਬ ਉਨਹੁ ਬਚਨਹੁ ਕਾ ਪਰਕਸ ਉਨਕੇ ਹਿਰਦੇ ਮਹਿ ਪਹਾਚਤਾ ਹੈ ॥

IV. Foll. 65*b*—68*a*. संतशिक्षा Santa-śikshā. Rules of conduct for the guidance of Vaishṇavas.

Heading: ਅਥ ਸੰਤਸਿਖ੍ਯਾ ਗ੍ਰੰਥ ਲਿਖਯਤੇ ॥

Beg. ਪਹਲੇ ਗੁਰਾਠ ਨਿਰੰਕਾਰ ਜਾਨਲਾ ॥ ੧ ॥ ਸੰਤੋਖ ਰਖਲਾ ॥ ੨ ॥ ਗੁਰਤੇ ਬਿਸ੍ਵਾਸ ਰਖਲਾ ॥ ੩ ॥ ਖਿਮਾ ਰਖਲੀ ॥ ੪ ॥ ਗਰੀਬੀ ਰਖ਼ਲੀ ॥ ੫ ॥ ਬੈਠਲਾ ਸ੍ਰਬ ਅੰਕ ਸੰਕੋਚਕੇ ॥ ੬ ॥ ਭੋਜਨ ਥੋੜਾ ਖਾਲਾ ॥ ੭ ॥

The rules are numbered as far as 74. Those on the last page are not numbered.

V. Foll. 68*b*—72*a*. निवृत्तितत्त्वविवेक Nivṛitti-tattvaviveka. A dialogue between a Guru and his pupil on Vaishṇava teachings.

Heading: ਅਥ ਨਿਵ੍ਰਤੀਤਤ੍ਵਵਿਵੇਕ ਲਿਖਯਤੇ ॥

Beg. ਪੈ ਗੁਰੋ ਬ੍ਰਹਮ ਕਾ ਕਿਆ ਸ੍ਵਰੂਪ ਪੈ ॥ ਅਰ ਮਾਇਆ ਕਾ ਕਿਆ ਸ੍ਵਰੂਪ ਪੈ ॥ ਬ੍ਰਹਮ ਅਰ ਮਾਇਆ ਕਾ ਕਿਆ ਸਨਬੰਧ ਪੈ ॥

VI. Foll. 72*b*—80. Verses on the marriage of Sītā.

Beg.

ਪ੍ਰਥਮਹਿ ਸ੍ਰੀ ਪ੍ਰਸਾਦਜੁ ਸਕਲ ਸਥਾਨ ਸਿਰਮੌਰ ॥
ਜਿਨਕੇ ਕਰ ਬਿਹਰਤ ਸਦਾ ਦੰਪਤੀ ਸਯਾਮਲਗੌਰ ॥ ੧ ॥

The poem has no title or colophon.

## 107.

Or. 2762.—Foll. 183; $5\frac{1}{2}$ in. by $3\frac{1}{2}$; 6 lines, $3\frac{1}{2}$ in. long; written in Gurumukhi characters, apparently in the 19th century.

[Rev. A. Fisher.]

I. Foll. 1—167. ਗਉ ਸਿੰਘ ਕੀ ਕਥਾ Gausingh kī kathā. An allegorical poem in Braj-bhasha, by Devīdāsa, on the attainment of final emancipation. It is divided into 7 chapters, comprising 368 verses, and is written in the form of a dialogue between a cow and a tiger.

Beg. ਧਿਤਹਾਸ [i.e. ਇਤਿਹਾਸ] ਪੁਰਾਲ ਕਾ ਮਤੁ ॥
ਰਾਜਾ ਜੁਧਿਸਟਰ ਪ੍ਰਸਨ ਕਰਤਾ ਪੈ ਭੀਖਮ ਧਿਤਮਾਪਹਿ ॥
ਪੈ ਪੁਰਖੋ ਬਿਧਿ ਉਤਮ ਪੁਰਖ ਭਾਖਿਓ ॥ ੧ ॥

On fol. 167*b* is written the Arabic text (slightly altered) of Sūrat al-nās, the last (114th) Sūrah of the Koran.

Colophon: ਇਤ ਸ੍ਰੀ ਧਿਤਹਾਸ ਪੁਰਾਲ ਸਿੰਘ ਗਉ ਸੰਬਾਦ ਸਪਤਮੋਧਿਆਓ ਸਮਾਪਤ ॥

II. Foll. 168—183. ਗੁਰਬੰਸਾਵ੍ਲੀ Guru-vaṃśāvalī. A genealogy of the ten Sikh Gurus, in verse, by Sītārāma.

Beg.

ਸ੍ਰੀ ਸਤਿ ਗੁਰਪਦ ਬੰਦਕੈ ਬਰਨੋ ਬਿਮਲ ਸੁਬੰਸ ॥
ਜੋ ਜੋ ਸਭ ਗੁਰ ਕੀ ਭੀਣੀਆ ਜਗ ਸੈ ਸੁਭ ਅੰਸ ॥ ੧ ॥

The poem is in 51 verses, and contains a short description of the Gurus, with the date on which each of them died. The date of composition, the 3rd of Kārtika-*sudi*, S. 1831 (A.D. 1774), is given in the last verse.

ਅਠਾਰਹ ਸੈ ਇਕਤੀਸ ਕਾ ਸੁਸੰਮਤ ਪੈ ਏਹ ॥
ਕਾਤਕ ਸੁਕਲਾ ਤੀਜ ਕੋ ਸੀਤਾਰਾਮ ਭਨੇਹੁ ॥ ੫੧ ॥

## 108.

Or. 4540.—Foll. 309; $5\frac{1}{4}$ in. by $7\frac{1}{4}$; 8 to 12 lines, about 5 in. long; written by different hands, in Gurumukhi characters, apparently in the 19th century.

A collection of religious and philosophical tracts, carelessly written by illiterate scribes. The volume contains the following works, most of which have been copied one after the other without any pause or separation other than that of the usual invocation at the commencement of a work.

I. Foll. 3—87*b*. ਜਪਜੀ Japjī of Guru Nānak. The introductory chapter of the Ādi Granth, with a Hindi commentary in prose and verse by Ānanda Ghana, who is stated in the colophon to be a pupil of Rām Dayāl, and a descendant of the 10th generation from Guru Nānak.

Each line or two of the Japjī is followed by explanatory comments, the whole being written continuously, without any division into paragraphs, or any attempt being made to distinguish the text from the commentary.

The work begins (fol. 3*a*) with verses in praise of the god Hari, and an introductory poem, in which the author dedicates his exposition of the Japjī to his guru Rām Dayāl. After the first line of the text

(fol. 4*a*) the commentary, written in a modern style of Hindi, begins as follows :—

ਸਭ ਜੋ ਨਾਮ ਹੈ ਕਰਤਾ ਪੁਰਖ ਪਰਮੇਸਰ ਕਾ ਹੀ ਹੈ ॥ ਔਰ ਸਭੀ ਨਾਮ ਝੂਠੇ ॥ ਕਾਹੇਤੇ ਜੋ ਨਾਮ ਸਭ ਹੈ ਤਬੀਤੇ ਜਾਪਕ ਕੇ ਸਾਂਤਿ ਪਦ ਕੀ ਪ੍ਰਾਪਤ ਕਰਤਾ ਹੈ ਔਰ ਨਾਮ ਝੂਠੇ ਹੈ ਤਬੀਤੇ ਝੂਠੇ ਜਗਤ ਮੋ ਡਾਰਤੇ ਹੈ ॥

Colophon : ਇਤ ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਦੇਸਪ੍ਰਸ੍ਤ ਦਸਮ ਪੁਰਖ ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਿਆਲ ਸਿਖ ਆਨੰਦੁ ਥਨ ਵਿਰਚਿਤਾ ਸ੍ਰੀਜਪ ਟੀਕਾ ਸਮਾਪਤੰ ॥

II. Foll. 87*b*—97*a*. अपरोक्षानुभव Aparokshānubhava, by an anonymous author. Another copy of no. 78, art. v.

III. Foll. 97*a*—111*a*. हस्तामल-प्रश्नोत्तर Hastāmala-praśnottara, by Dayāl Anemī. Another copy of no. 78, art. iv.

IV. Foll. 111*b*—143*a*. ज्ञानबोधिनी Jñānabodhinī, by Dayāl Anemī. Another copy of no. 78, art. ii.

In the heading the work is called अग्यानबोधनी Agyān (i.e. Ajñāna)-bodhinī.

V. Foll. 143*a*—153*b*. योगवासिष्ठसार Yogavāsishṭhasāra, by Kavīndrāchārya Sarasvatī. Another copy of no. 82, art. iv.

VI. Foll. 153*b*—185. अष्टावक्र Ashṭāvakra, by Dayāl Anemī. Another copy of no. 78, art. iii.

VII. Foll. 186—197. विचारमाला Vichāramālā, by Anātha Dāsa. Another copy of no. 78, art. i.

VIII. Foll. 198—215. A Sanskrit poem, in 69 verses, by Guru Nānak.

IX. Foll. 216—231. An extract from Gulāb Singh's translation of the Prabodhachandrodaya nāṭaka of Kṛishṇa Miśra. See no. 79, art. viii. The extract is taken from the 4th Act (verses 59 to 142) with the entry of "Contemplation" (Vastuvichāra), and begins :—

ਦ੍ਰਸਤੁਬਿਚਾਰ ਉਦਾਚ ॥

ਛਪੈ ॥ ਬਿਨ ਸੁੰਦ੍ ਤਨ ਸੁੰਦ੍ ਪਾਖੈਂ ਮਦਨ ਦਿਖਾਏ ॥
ਕਰੈ ਦੰਚਨਾ ਜਗਤ ਲੋਕ ਕੋ ਨਰਕ ਲਜਾਏ ॥

X. Foll. 232—275. Selections from the Ādi Granth, more especially from the compositions of Guru Nānak and the Bhagats, taken from the Āsā and Rāmkalī Rāgas. There is no system of arrangement of the passages selected, the copy is carelessly written, and there are many corrections. Fol. 232 is only a fragment.

XI. Foll. 276—309. आत्मासिद्धान्त Ātmāsiddhānta. Vedānta teachings in the form of a Guru's answers to the questions of his disciple.

Heading: ਅਥ ਸ੍ਰੀ ਆਤਮਸਿਧਾਂਤ ਲਿਖਤੇ ॥ ਉਤਰ ਪ੍ਰਸਨ ਗੁਰ ਅਰ ਸਿਖ ਦਾ ॥ ਸਿੱਖੋਵਾਚ ॥ ਹੈ ਸ੍ਰੀਗੁਰਦੇਵਜੀ ॥ ਇਹ ਪਰਮਾਤਮਾ ਕਿਸਕੋ ਕਹਿਤੇ ਹੈਂ ॥ ਅਰ ਆਤਮਾ ਕਿਸਕੋ ਕਹਿਤੇ ਹੈਂ ॥ ਅਰ ਬ੍ਰਹਮ ਕਿਸਕੋ ਕਹਿਤੇ ਹੈਂ ॥ ਅਰ ਨਿਰਾਕਾਰ ਕਿਸਕੋ ਕਹਿਤੇ ਹੈਂ ॥ ਅਰ ਸਰਬਵਿਆਪੀ ਕਿਸਕੋ ਕਹਿਤੇ ਹੈਂ ॥

The work is written in modern Hindi prose, and bears no name of author or date of composition.

Foll. 289*b* and 293*a* contain extracts from the Ādi Granth, the former from Rāga Kedārā, the latter from Rāga Śrī.

Both quotations are incomplete, and appear to have been written to fill up pages that had inadvertently been left blank.

There are numerous corrections throughout the volume, and occasional additions on the margin. The first seven pieces, up to fol. 198, are written by the same hand, and formed a distinct MS., the leaves of which are numbered ९–१९५. The other pieces are written by other hands, and formed separate MSS., with separate native foliation, in some places incorrect or omitted. These, being originally smaller in size than the first part of the volume, have been made to the same size by the addition of paper to the sides. On the fly-leaves (foll. 1 and 2) are scribbled verses in praise of Nānak, and a medical prescription.

# INDEX OF TITLES.

THE numerals refer to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference. Panjabi works are indicated by an asterisk.


Adhyātma-prakāśa, **80** IV.
Adhyātma-Rāmāyaṇa, **66**, **67**, **79** I.
*Ādi Granth, **8**—**11**, **13**, **108** X. and XI.
Ādyādmaṅgala, **75** I.
Akāl-ustut, **15** II., **81** II.
Ālhakhaṇḍa, **50**.
Amṛitadhārā, **80** V.
Amritsar-māhātmya, **106** I.
Anekārtha, **40** I.
Aparokshānubhava, **78** V., **108** II.
Āratī, **79** IV.
Ashṭāvakra, of Dayāl Anemī, **78** III., **108** VI.
—— of Sohan, **82** III.
Aśvamedha, **82** VI.
Ātmachintāmaṇi, **79** VII.
Ātmāsiddhānta, 108 XI.
Avagata-ullāsa, **79** VI., **81** III., **82** V.
Avatāracharitra, **61**.
Bālacharitra-līlā, **74** V.
Banārasī-vilāsa, **4**.
Bāvanī, **4**.
*Bhagavadgītā, **63**, **64**, 82 VII.
Bhāgavatapurāṇa, Sk. vii.—ix., **68**.
—— Sk. x., **54**, 61, **69**, **70**, 74 X.
—— Sk. xi., **71**.
Bhajana-śata, **74** VII.
Bhaktamāla, 102 I.
Bhāshābhūshaṇa, **48** I.
Bhāvarasāmṛita, **79** III., **80** III.
Bhramaragītā, of Kavi Nayavijaya, **100** II.
—— of Sūradāsa, **76** II.
Bichhī kā mantra, **103** VI.
Bist-chahār avatāra, **73**.
Brahmā avatāra, **15** IX.
Brahmāṇḍapurāṇa, 66.
Braj-bhāshā saṅgraha, **37** II.
Braj-bhāshā vyākaraṇa, **37** I.
Buddhiprakāśadarpaṇa, **31**.
Chaṇḍī-charitra, **15** IV. and V., **82** VII.
Chaṇḍī dī wār, **15** VI.
Chaubīs avatāra, **15** VIII.
Chhatraprakāśa, 51.
Chhatrasāl kī laṛāī, **51**.
Chitravilāsa, **105** III.
Das Granthī, **15**.
Daswen Pādshāh kā Granth, **15**.
Dharmasamādhi, **76** I.
Dhyāna-mañjarī, **74** IV.
Dohāvalī, **106** II.
Dravyaguṇaparyāya, **7**.
Dvādasa avatāra liṅga, **72**.
Gajasiṃha-charitra, **3**.

Gau-singh kī kathā, **107** I.
Govinda-bhajana, **76** II.
*Govindagītā, **63**, **64**.
Granth, of Guru Govind Singh, **15**.
Guruvaṃśāvalī, **107** II.
Gyān-prabodh, **15** VII.
Hakīkat Rāje Sivnābh kī, **8**.
Hamīr rāysā kā saṃkshepa, **103** VIII.
Hanuman-nāṭaka, **32**—**34**.
Haricharitra, **54**—**57**.
Hastāmala-praśnottara, **78** IV., **108** III.
Hindu kī jātimālā, **102** V.
Hindu kī parvoṇ kā vṛittānta, **102** IV.
Hīrāśṛiṅgāra, 45.
Insāf Rājā Harbong kā, **103** II.
Jagadvinoda, **46**.
Janamsākhī, **104** I.
*Japjī, **8**, **12**, **108** I.
Jāpjī, **15** I., **81** I.
Jinasahasranāma, **4**.
Jñānabindu-prakaraṇa, 7.
Jñānabodhinī, **78** II., **108** IV.
*Jñānamañjarī, **104** III.
Jñānasamudra, **80** VI.
Kabīr Nānak kī goshṭa, **75** I.
Kālajñāna, **104** IV.
Kāma-śāstra, 28.
Kavipriyā, 43, **44**, **105** II.
Kisan-bāvanī, **99** II.
*Ḳiṣṣah i Pūran Bhagat, **89**.
*Ḳiṣṣah i Saif al-mulūk, **90**.
Kokamañjarī, **28**.
Kokasāravidhi, **29**.
Laghu-Sārasvata, **35**.
Lazzat al-nisā, 28.
Līlāvatī, **25**.
Līlāvatī-chaṇḍikā, **26**.
*Luṭf 'Alī-nāmah, **90**.
Mahābhārata, **62**.
Mahdī Mīr badh, **15** VIII.
Mākhan-līlā, **74** I.
Mānamañjarī (*i.q.* Nāmamālā), **40** II., **41**, **98** II.
Manaśikshā, **74** VIII.
Manohara kahāniyāṇ, **102** III.
Mokshapantha-prakāśa, **80** II.
Mukh-bāk, **15** XI.
Muktimuktāvalī, **4**.
Munīndra Hanumān kī goshṭa, **75** I.
Nāmamālā, **40** II., **41**, **98** II.
Navatattva, 5.
Nivṛittitattvaviveka, **106** V.
Padmapurāṇa (Pātālakhaṇḍa), **65**.
Padmāvatī, 52, 83.
Pakhiyān-charitra, **15** XIII.
Pañchādhyāyī (*i.q.* Rāsa-pañchādhyāya), **74** X.
Pañcha-sahelī, **100** IV.
Parchiyāṇ Prem-bhagatāṇ, **16**.
Pātālakhaṇḍa, **65**.
Piṅgala-mañjarī, **48** II.
Prabodhachandrodaya, **79** VIII., **108** IX.
Prāgaṭya kī vārtā, 17.
Prema-padārtha, **74** IX.
Prema-sāgara, 54.
Prīchhā, **23**.
Pṛithvīrāj-rāsau, **49**, **50**, **103** IV. and VII.
Rājasamāja, **48** I.
Rāmachandrikā, 43.
Rāmacharitamānasa, **58**, **59**.
Rāmālaṃkāra-mañjarī, 43.
Rāmāśvamedha, **65**.
Rāmāyaṇa, of Tulasī Dāsa, **58**, **59**.
—— of Vālmīki, 60, 61.
Rāsa-pañchādhyāya, **74** X., **77** II.
Rasikapriyā, **43**, **47** I., 91, 93 IV., **105** I.
Ratan Sen va Sultān Shāh, **52**.
Ratirahasya, 28.
Rudra avatāra, **15** X.
Rukmiṇī-maṅgala, **74** VI., **77** I.
Sādhāraṇa Hindī gāna, **102** II.
Sāhityadarpaṇa, 43, 46.
Samayasāra, **5**.
Saṅgītadarpaṇa, **30**.
Santa-śikshā, **106** IV.
Sāruktāvalī, **79** II.
Sarvasāra-upadeśa, 78 I.
Śāstranāmamālā, **15** XII.

Sat-praśnottarī, **82** I.
Śat-sai, of Vṛinda, **105** V.
*Shahīdī Imām Ḥasan o Ḥusain, **53**.
Shāh-nāmā, **21**.
Siṃhāsana-battīsī, 45.
Sonārī-vidyā, **103** I.
Śrīpālacharitra, **6**.
Śukasaptati, 88.
*Sukhmaṇi, **14**.
Sundaraśṛiṅgāra, **45**, **98** I.
Sundaravilāsa, 80 VI.
Sūrasāgara, 76 II.
Tātparyavṛitti, 5.
Tilaśata, **105** IV.
Urvaśī-nāmamālā, **99** I.
Vachanikā, **100** I., **101** II.
Vachan santā ke, **106** III.
Vaidyamanotsava, **27**.
Vairāgya-śataka, anonymous, **79** V.
—— of Malūk Singh, **80** I.
Vallabha-digvijaya, 17.
Vichāramālā, **78** I., **108** VII.
Vichitra nāṭaka, **15** III.
Vijñānagītā, 43.
Viraha-līlā, **74** II.
Viraha-mañjarī, **74** III.
Vraja-līlā (*i.q.* Bālacharitra-līlā), **74** V.
Yogavāsishṭhasāra, **82** IV., **108** V.
Ẓafar-nāmah, **15** XIV.

# INDEX OF PERSONS' NAMES.

NUMERALS coming after a name are precise, or approximate, obituary dates ; when following the title of a work, they indicate the date of composition. Other numerals refer to the numbers under which the MSS. are described.


A. (M. A.), Hindi-English Dictionary, 42.

Agra Dāsa. Dhyāna-mañjarī, 74 IV.

Amīchand, *of Kamartha*, scribe (A.D. 1738), 26.

Amṛitachandra, 5.

Amṛita Rāya. Chitravilāsa, 105 III.

Ānanda Ghana, *of Delhi* (A.D. 1739). Viraha-līlā, 74 II.

Ānanda Ghana, *pupil of Rām Dayāl*. Commentary on the Japjī, 108 I.

Ānanda Kavi. Kokamañjarī (c. S. 1750), 28.

Anātha Dāsa. Vichāramālā (S. 1726), 78 I., 108 VII.

Angad, *Second Guru* (A.D. 1552), 104 I.

Anup Rāya. Līlāvatī-chaṇḍikā, 26.

Arjun, *Fifth Guru* (A.D. 1606). Ādi Granth, 8—11.

Ātmārāma, scribe (S. 1841), 28.

Bakhtāwar. Shahīdī Imām Ḥasan o Ḥusain, 53.

Bālamukunda. Kashmiri Grammar (c. 1820), 38 IV.

Banārasī Dāsa. Banārasī-vilāsa, 4. Bāvanī (S. 1682), 4. Jinasahasranāma (S. 1690), 4. Muktimuktāvalī (S. 1691), 4. Samayasāra (S. 1693), 5.

Bhagavān Dāsa, *Nirañjanī*. Premapadārtha, 74 IX. Amṛita-dhārā (S. 1728), 80 V.

Bhagavant Singh Deśpāṇḍe, scribe, 22 I.

Bhāī Bālā. Janamsākhī (S. 1582), 104 I.

Bhikhāri Bābu, *Kānūngo of Mandla*. Genealogy of the Gond Dynasty (S. 1886), 22 I.

Brahmānanda Sarasvatī, 78 II.

Bhartṛihari (A.D. 651). Vairāgya-śataka, 79 V., 80 I.

Bhulle Shāh. Poems, 104 III.

Chand Bardā'ī (A.D. 1193). Pṛithvīrāj rāsau, 49, 50, 103 IV. and VII. Ālhakhaṇḍa, 50.

Chhayal. Pañcha-saheli (S. 1575), 100 IV.

Chunnī Rām Shāh, scribe (S. 1835), 57.

Dayāl Anemī. Ashṭāvakra, 78 III., 108 VI. Avagata-ullāsa (S. 1732), 79 VI., 81 III., 82 V. Jñānabodhinī, 78 II., 108 IV. Hastāmalaprasnottara (S. 1736), 78 IV., 108 III.

Devīdāsa. Gau-singh kī kathā, 107 I.

Dhanī Dīn, scribe (S. 1855), 60.

Dhruva Dāsa. Bhajana-śata, 74 VII. Manaśikshā, 74 VIII.

Dīpchand Dās, scribe (S. 1833 and 1835), 54—56.

Gaṅgā Singh, *Khatrī, Kakkar*, scribe (S. 1891), 64.

Gaṅgā Vishṇu, *of Lochanpur*, scribe (S. 1867), 61.

Govind Singh, *Tenth Guru* (A.D. 1708). Granth, 15; (portions) 81 I. and II., 82 VII. Parchiyāṇ Prem-bhagatāṇ, 16. Govindagītā, 63, 64.

Gulāb Singh, *son of Gaurī Rā'e*. Bhāvarasāmṛita (S. 1834), 79 III., 80 III. Mokshapanthaprakāśa (S. 1835), 80 II. Adhyātma-Rāmāyaṇa (S. 1839), 66, 67, 79 I. Prabodhachandrodaya (S. 1846), 79 VIII.

Hamīr Deb, *Rājā of Ranthambhor*, 103 VIII.

Hans Shāh. Ratan Sen, 83.

Haridayāl. Sāruktāvalī (S. 1880), 79 II.

Harināṭha, 58.
Harivallabha. Saṅgītadarpaṇa, 30.
Harivaṃśa, *of Brindaban*, 74 VII.
Hayes (Joshua), 1.
Hemachandra, 6.
Hemarāja, 5.
Hṛidaya Rāma. Hanuman-nāṭaka (S. 1680), 32—34.
Jaswant Singh, *Rājā of Jodhpur* (A.D. 1681). Bhāshābhūshaṇa, 48 I. Vachanikā, a poem on the defeat of Jaswant Singh by Aurangzeb (A.D. 1658), 100 I., 101 II.
Jinachandra Sūri (c. S. 1750), 6, 25.
Jinaharsha Sūri, 6.
Jitavijaya (c. S. 1700), 7.
Jones (Sir William). Notes, 39.
Jugatānanda. Bhāgavatapurāṇa, Sk. xi., 71.
Kabīr. Verses, 76 II.
Ḳādir Yār. Ḳiṣṣah i Pūran Bhagat, 89.
Kālīcharaṇa, *Pandit*, 102 I.
Kalyāṇa Sarasvatī. Laghu-Sārasvata, 35.
Kāśīrāma, *Kavi*, 32.
Kavīndrāchārya Sarasvatī. Yogavāsishṭhasāra, 82 IV., 108 V.
Keśava Bhaṭṭa. Ratan Sen va Sultān Shāh, 52.
Keśava Dāsa, *of Orchha*. Rasikapriyā (S. 1648), 43, 47 I., 91, 93 IV., 105 I. Kavipriyā (S. 1658), 44, 105 II. Bārahmāsā, 93 V.
Khīmajī, *Ṛishi*, scribe (S. 1657), 3.
Kīrtivijaya Gaṇi, 6.
Kiśan Dāsa. Kisan-bāvanī (S. 1767), 99 II.
Kṛipā Dāsa, *Mahant*, scribe (S. 1545), 75 I.
Kṛipā Dāsa, *of Sripur*, scribe (S. 1816), 59.
Kṛishṇa Kavi. Dharmasamādhi, 76 I.
Kshamākalyāṇa, 6.
Kumbhakarṇa, *Kavi*, 100 I.
Kundakundāchārya, 5.
Lachhīrām, *Dīwān*. Buddhiprakāśadarpana, 31.
Lakshmīkīrti, 104 IV.
Lakshmī Vallabha Gaṇi. Kālajñāna (S. 1841), 104 IV.
Lālach. Haricharitra (S. 1587), 54—57.
Lālchand. Līlāvatī (S. 1736), 25.
Lāl Kavi, 51.
Lallū Lāla Kavi. Braj-bhasha grammar (A.D. 1811), 36.
Luṭf 'Alī. Ḳiṣṣah i Saif al-mulūk, 90.
Macauliffe (Michael), 8.
Madhusūdana Dāsa. Rāmāśvamedha (S. 1830), 65.
Malik Muḥammad, *Jāyasī*, 52, 83.
Mallajī, *Jain saint*, 3.
Malūk Singh. Vairāgya-śataka (S. 1833), 80 I.
Mānak Lāl Ojhā, *of Mandla*. Genealogy of the Gond Dynasty (S. 1885), 22 II.
Māṇik Chand. Vachanikā on Laghu-Sārasvata, 35.
Mān Singh, 66.
Mardānā, *disciple of Guru Nānak*. Portrait, 97, vol. II.
Muhrah, v. Nāthasahāya Motīrāma, *of Peshawar*.
Munidharma Vimala, scribe, 100 IV.
Nābhājī. Bhaktamāla, 102 I.
Nainsukh, *son of Keśava Dāsa*. Vaidyamanotsava (S. 1649), 27.
Nānak, *Guru* (A.D. 1538). Japjī, 8, 12, 108 I. Prīchhā, 23. Portrait, 97. Life, 104 I.
Nanda Dāsa, *of Rampur* (c. S. 1600). Anekārtha, 40 I. Nāmamālā, 40 II., 41, 98 II. Rāsa-pañchādhyāya, 74 X., 77 II. Rukmiṇī-maṅgala, 74 VI., 77 I. Viraha-mañjarī, 74 III.
Narahari Dāsa. Avatāra-charitra (S. 1733), 61.
Nārāyaṇa Dāsa, v. Nābhājī.
Narottama Purī, 78 I.
Nāthasahāya Motīrāma, *of Peshawar*, called Muhrah, scribe (S. 1869), 70.
Nayana Mukhopādhyāya, 35.
Nayavijaya, *Jain teacher*, 6, 7.
Nayavijaya, *Kavi*. Bhramaragītā, 100 II.
Nemidatta Yati, 6.
Nimānā Dāsa. Poem in praise of Rāma and Kṛishṇa, 82 II.
Padmākara Bhaṭṭa. Jagadvinoda (c. 1867), 46.
Paiṛā Mokhā, *of Sultanpur*, 104 I.
Paṭnī Mal, *of Paṭna*, scribe (S. 1778), 58.
Pratāpa Siṃha, *Mahārājā of Sidhua*, 102 I.
Pṛithvīrāj, *of Delhi* (A.D. 1193). Portrait, 97, vol. II.
Pūrṇabodhānanda Sarasvatī, 78 III.
Rā'e Singh. Rāmāyaṇa, 60.
Rājamalla, 5.
Rāmajī, *Rishi*, scribe (S. 1818), 25.
Rāmaprakāśa, 79 VII.
Rāma Siṃha Kavirāja. Piṅgalamañjarī, 48 II.

Rāo Ratan Singh, *of Ratlam*, 100 I., 101 II.
Ratnaśekhara Sūri, 6.
Rūpchand, *Pandit*, 5.
Sabal Singh, *Chauhān*. Mahābhārata (c. S. 1750), 62.
Saman La'l, *of Amroha*, scribe (A.D. 1847, 1851), 77, 48.
Sambhājī, *son of Śivājī* (A.D. 1689). Portrait, 91.
Śaṅkara Āchārya, 78 V.
Śāraṅga, scribe (S. 1710), 30.
Śarṅgadeva. Saṅgīta-ratnākara, 30.
Siddons (G.), *Captain*, 15 III.
Śiromaṇi Miśra. Urvaśī-nāmamālā (S. 1680), 99 I.
Sivnābh, *king of Ceylon*, 8.
Sohan. Ashṭāvakra, 82 III.
Śukadeva. Adhyātma-prakāśa (S. 1755), 80 IV.
Śukladeva Bhaṭṭa, scribe (S. 1673), 2.
Sundara Dāsa, *Dādūpanthī*. Jñānasamudra (S. 1710), 80 VI.
Sundara Dāsa, *Kavīśvara*. Sundaraśṛiṅgāra (S. 1688), 45, 98 I.
Sūradāsa. Bhramaragītā (c. S. 1700), 76 II.
Sūrat Singh, *Raja of Bikaner* (A.D. 1828). Genealogy, 20.
Sūtaprakāśa. Ātmachintāmaṇi (S. 1898), 79 VII.
Śyāma Pāṇḍe, scribe (S. 1798, 1799), 76 I. and II.
Ṭahkan. Aśvamedha, 82 VI.
Temple (Sir Richard), 89.
Trumpp (Ernest), *Dr.*, 8, 104 I.
Tulasī Dāsa (S. 1600—1680). Rāmacharitamānasa, 58, 59. Dohāvalī (selections), 106 II.
Urchhī, *wife of Pṛithvīrāj of Delhi*. Portrait, 97, vol. II.
Uttam Singh, scribe (S. 1871), 66.
Vallabhāchārya (S. 1587). Life, 17, 18.
Vastīrām, scribe, 63.
Vātsyāyana, 28.
Vihārī Lāla. Copies of bills (S. 1902), 103 III.
Vinayavijaya Gaṇi. Śrīpāla-charitra (S. 1736), 6.
Vīrabhadra. Bālacharitra-līlā, 74 V.
Viśvanātha Kavirāja, 43.
Viṭhṭhalanātha. Life, 17, 18.
Vṛinda. Śat-sai (S. 1761), 105 V.
Wilkinson (M.), *Rev.*, 1.
Yaśovijaya Gaṇi. Śrīpālacharitra (S. 1736), 6. Dravyaguṇa-paryāya, 7.

# CLASSED INDEX OF WORKS.

Numerals in parentheses indicate the date of composition of the work, or of the death of the author. Other numerals refer to the numbers under which the MSS. are described.


### ARTS AND COMMERCE.

Sonārī-vidyā, notes on the goldsmith's art, 103 I.
Copies of bills executed by Vihārī Lāla in S. 1902, 103 III.

### BIOGRAPHY.

Bhaktamāla, lives of Vaishṇava saints, by Nābhājī. Selections, 102 I.
Janamsākhī (S. 1582), life of Guru Nānak, by Bhāī Bālā, 104 I.
Life of Vallabhāchārya (S. 1587) and his successors, 17, 18.

### DICTIONARIES. *See* LEXICOGRAPHY.

### DIVINATION.

Bichhī kā mantra, 103 VI.
Prīchhā, a book of fate, ascribed to Guru Nānak (A.D. 1539), 23.
Tantric charms (fragment), 24.

### DRAMA.

Hanuman-nāṭaka (S. 1680), translated from the Sanskrit by Hṛidaya Rāma, 32—34.
Prabodhachandrodaya (S. 1846), translated from the Sanskrit of Kṛishṇa Miśra by Gulāb Singh, 79 VIII., 108 IX.

### DRAWINGS.

Miscellaneous subjects, 91.
Mythological subjects, 92, 97.
Rāgas and Rāgiṇīs, 93, 94, 95.
Yogī Āsanas and Mudrās, 96.

### GENEALOGY.

Guruvaṃśāvalī, genealogy of the Sikh Gurus (S. 1831), 107 II.
Shāh-nāma, or Kings of Delhi (S. 1876), 21.
Genealogical accounts of the Gond Dynasty; one (S. 1886) by Bhikhārī Bābu, Kānūngo of Mandla, 22 I., another (S. 1885) by Mānak Lāl Ojhā of Mandla, 22 II.
Genealogy of Rājā Sūrat Singh of Bikaner (A.D. 1828), 20.
Genealogy of the Princes of Mewar, 19.
Genealogy of the Sikh Gurus, 81 V.

### GRAMMAR.

Braj-bhāshā vyākaraṇa, or Braj-bhasha grammar (incomplete), 37 I.
Laghu-Sārasvata, compiled from the Sanskrit by Kalyāṇa Sarasvatī, 35.
Alphabetical tables in various forms of Hindi handwriting, 36 I., 103 V.
Braj-bhasha grammar (A.D. 1811), by Lallū Lāla Kavi, 36 II.

Kashmiri grammar (c. 1820), by Bālamukunda, 38 IV.
Notes by Sir William Jones on Braj-bhasha grammar, Hindi derivatives and prosody, 39.
Panjabi grammar, 38 II.

**HISTORY.** *See* **POETRY.—Historical.**

**LEXICOGRAPHY.**

Anekārtha, by Nanda Dāsa of Rampur, 40 I.
Braj-bhāshā saṅgraha, or Braj-bhasha vocabulary, 37 II.
Nāmamālā, by Nanda Dāsa of Rampur, 40 II, 41, 98 II.
Urvaśī-nāmamālā (S. 1680), by Śiromaṇi Miśra, 99 I.
Comparative vocabulary of Hindi, Marathi, and Gujarati words, 38 I.
Hindi-English Dictionary, by M. A. A., 42.
Kashmiri vocabulary, 38 V.
Panjabi vocabulary, 38 III.

**MATHEMATICS.**

Līlāvatī (S. 1736), translated from the Sanskrit of Bhāskarāchārya by Lālchand, 25.
Līlāvatī-chaṇḍikā, by Anup Rāya, 26.

**MEDICINE.**

Kālajñāna (S. 1841), by Lakshmī Vallabha Gaṇi, 104 IV.
Kokamañjarī (c. S. 1750), by Ānanda Kavi, 28.
Kokasāravidhi (fragment), 29.
Vaidyamanotsava (S. 1649), by Nainsukh, son of Keśava Dāsa, 27.
Medical prescriptions in verse, appended to Hanuman-nāṭaka, 32.

**MUSIC.**

Buddhiprakāśadarpaṇa, by Dīwān Lachhīrām, 31.
Saṅgītadarpaṇa, by Harivallabha, 30.
Notes by Sir William Jones on Hindu music, 39.

**POETRY.**

**1. General.**

Gau-singh kī kathā, by Devīdāsa, 107 I.
Sādhāraṇa Hindī gāna, 102 II.
Sāruktāvalī (S. 1880), by Haridayāl, 79 II.
Śat-sai (S. 1761), by Vṛinda, 105 V.
Tilaśata, 105 IV.
Hindi songs, 75 II., 84, 85.
Marwari songs, 100 III., 101 I.

**2. Historical.**

Ālhakhaṇḍa, ascribed to Chand Bardā'ī, 50.
Chhatrasāl kī laṛāī (c. S. 1811), 51.
Hamīr rāysā kā saṃkshepa, 103 VIII.
Pṛithvīrāj rāsau, ascribed to Chand Bardā'ī, 49, 50, 103 IV. and VII.
Ratan Sen va Sultān Shāh, by Keśava Bhaṭṭa, 52.
Shahīdī Imām Ḥasan o Ḥusain, by Bakhtāwar, 53.
Vachanikā, an anonymous poem on the defeat of Jaswant Singh of Jodhpur by Aurangzeb (A.D. 1658), 100 I., 101 II.

**3. Religious.**

Adhyātma-prakāśa (S. 1755), by Śukadeva, 80 IV.
Adhyātma-Rāmāyaṇa (S. 1839), translated from the Sanskrit by Gulāb Singh, 66, 67, 79 I.
Ādyādmaṅgala, 75 I.
Amṛitadhārā (S. 1728), by Bhagavān Dāsa, Nirañjanī, 80 V.
Amritsar-māhātmya, 106 I.
Aparokshānubhava, translated from the Sanskrit of Śaṅkara Āchārya, 78 V., 108 II.
Āratī, in praise of Rāma and Kṛishṇa, 79 IV.
Ashṭāvakra, translated from the Sanskrit by Dayāl Anemī, 78 III., 108 VI.; by Sohan, 82 III.
Aśvamedha, by Tahkan, 82 VI.
Ātmachintāmaṇi (S. 1898), by Sūtaprakāśa, 79 VII.
Avagata-ullāsa (S. 1732), by Dayāl Anemī, 79 VI. Extracts, 81 III., 82 V.
Avatāracharitra (S. 1733), by Narahari Dāsa, 61.
Bālacharitra-līlā, by Vīrabhadra, 74 V.
Bhāgavatapurāṇa. Sk. vii.—ix., 68; Sk. x., 69, 70; Sk. xi., by Jugatānanda, 71.
Bhajana-śata, by Dhruva Dāsa, 74 VII.
Bhāvarasāmṛita (S. 1834), by Gulāb Singh, 79 III., 80 III.
Bhramaragītā (c. S. 1700), by Sūradāsa, 76 II.; by Kavi Nayavijaya, 100 II.
Bist-chahār avatāra, 73.

Dharmasamādhi, by Kṛishṇa Kavi, 76 I.
Dhyāna-mañjarī, by Agra Dāsa, 74 IV.
Dohāvalī, by Tulasī Dāsa (S. 1680), 106 II.
Dvādaśa avatāra liṅga, 72.
Govinda-bhajana, 76 II.
Govindagītā, translated from the Bhagavadgītā by Guru Govind Singh (A.D. 1708), 63, 64.
Haricharitra (S. 1587), translated from Bhāgavata-purāṇa, Sk. x., by Lālach, 54—57.
Hastāmala-praśnottara (S. 1736), by Dayāl Anemī, 78 IV., 108 III.
Jñānabodhinī, by Dayāl Anemī, 78 II., 108 IV.
Jñānamañjarī, by Bhulle Shāh, 104 III.
Jñānasamudra (S. 1710), by Sundara Dāsa, Dādū-panthī, 80 VI.
Kabīr Nānak kī goshṭa, 75 I.
Mahābhārata (c. S. 1750), by Sabal Singh, Chauhān, 62.
Mākhan-līlā, 74 I.
Manaśikshā, by Dhruva Dāsa, 74 VIII.
Mokshapantha-prakāśa (S. 1835), by Gulāb Singh, 80 II.
Munīndra Hanumān kī goshṭa, 75 I.
Premapadārtha, by Bhagavān Dāsa Nirañjanī, 74 IX.
Rāmacharitamānasa, by Tulasī Dāsa (S. 1680), 58, 59.
Rāmāśvamedha (S. 1830), an episode from the Padmapurāṇa, translated by Madhusūdana Dāsa, 65.
Rāmāyaṇa, by Rā'e Singh, 60.
Rāsapañchādhyāya, by Nanda Dāsa, 74 X., 77 II.
Rukmiṇī-maṅgala, by Nanda Dāsa, 74 VI., 77 I.
Vachan santā ke, 106 III.
Vairāgya-śataka (S. 1833), by Malūk Singh, 80 I.; by an anonymous poet (S. 1881), 79 V.
Vichāramālā (S. 1726), by Anātha Dāsa, 78 I., 108 VII.
Viraha-līlā, by Ānanda Ghana (A.D. 1739), 74 II.
Viraha-mañjarī, by Nanda Dāsa, 74 III.
Yogavāsishṭhasāra, translated from the Sanskrit by Kavīndrāchārya, 82 IV., 108 V.
Poem in praise of Rāma and Kṛishṇa, by Nimānā Dāsa, 82 II.
Poem on the marriage of Sītā, 106 VI.
Poem on Vedānta philosophy. Extracts, 81 IV.
Poems by Bhulle Shāh, 104 III.

## RELIGION.

### 1. Christian.

Roman Missal (c. A.D. 1830) 1.

### 2. Hindu.

(*See also under* **POETRY.—Religious.**)

Ātmāsiddhānta, 108 XI.
Hindu kī jātimālā, 102 V.
Hindu kī parvoṇ kā vṛittānta, 102 IV.
Nivṛittitattvaviveka, 106 V.
Santa-śikshā, 106 IV.
Sat-prasnottarī, 82 I.

### 3. Jain.

Banārasī-vilāsa, by Banārasī Dāsa, 4.
Bāvanī (S. 1682), by Banārasī Dāsa, 4.
Dravyaguṇaparyāya, by Yaśovijaya Gaṇi, 7.
Gajasiṃha-charitra (S. 1556), 3.
Jinasahasranāma (S. 1690), by Banārasī Dāsa, 4.
Kisan-bāvanī (S. 1767), by Kisan Dāsa, 99 II.
Muktimuktāvalī (S. 1691), by Banārasī Dāsa, 4.
Samayasāra (S. 1693), by Banārasī Dāsa, 5.
Śrīpālacharitra (S. 1736), by Vinayavijaya Gaṇi and Yaśovijaya Gaṇi, 6.
Jain hymns, 2.
Poem in honour of Mallajī (S. 1646), 3.

### 4. Sikh.

Ādi Granth, compiled by Guru Arjun (A.D. 1606), 8—11. Extracts, 13, 108 X. and XI.
Granth, by Guru Govind Singh (A.D. 1708), 15. Extracts, 81 I. and II., 82 VII.
Hakīkat Rāje Sivnābh kī, 8.
Japjī, by Guru Nānak (A.D. 1539), 8, 12, 108 I.
Parchiyāṇ Prem-bhagatāṇ, ascribed to Guru Govind Singh, 16.
Sukhmaṇi, by Guru Arjun (A.D. 1606), 14.
Hymns by Guru Tegh Bahādur, 81 IV.

## RHETORIC AND PROSODY.

Bhāshābhūshaṇa, by Jaswant Singh, Rājā of Jodhpur (A.D. 1681), 48 I.

Chitravilāsa, by Amṛita Rāya, 105 III.
Jagadvinoda (c. 1867), by Padmākara Bhaṭṭa, 46.
Kavipriyā (S. 1658), by Keśava Dāsa, 44, 105 II.
Piṅgalamañjarī, by Rāma Siṃha Kavirāja, 48 II.
Rājasamāja, 48 I.
Rasikapriyā (S. 1648), by Keśava Dāsa, 43, 47 I., 105 I. Extracts, 91, 93 IV.
Sundaraśṛiṅgāra (S. 1688), by Sundara Dāsa, Kavīśvara, 45, 98 I.
Poem on lovers (anonymous), 47 II.

**TALES (Prose and Verse).**

Insāf Rājā Harbong kā, 103 II.
Ḳiṣṣah i Pūran Bhagat, by Ḳādir Yār, 89.
Ḳiṣṣah i Saif al-mulūk, by Luṭf 'Alī. Extracts, 90.
Manohara kahāniyāṇ, 102 III.
Pañcha-sahelī (S. 1575), by Chhayal, 100 IV.
Ratan Sen, by Hans Shāh, 83.
Story of a merchant (fragment), 87.
Story of Rājā Champak Sen (fragment), 86.
Tales in verse (fragment), 88.

**VOCABULARIES.** *See* **LEXICOGRAPHY.**

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

# NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE PRESENT CATALOGUE.

| No. | Cat. |
|---|---|
| HARLEIAN. | |
| 415 | 2 |
| ADDITIONAL. | |
| 5577 | 59 |
| 5578 | 43 |
| 5580 | 98 |
| 5585 | 40 |
| 5586 | 45 |
| 5587 | 44 |
| 5588 | 74 |
| 5620 | 69 |
| 5660c | 28 |
| 6647 | 55 |
| 6648 | 56 |
| 6649 | 54 |
| 6650 | 62 |
| 6651 | 58 |
| 6652 | 26 |
| 7033-34 | 39 |
| 8924 | 60 |
| 9825 | 57 |
| 16880 | 83 |
| 21452 | 15 |
| 21475 | 91 |
| 21934 | 95 |
| 22393 | 4 |
| 24044 | 68 |
| 24045 | 84 |
| 24099 | 96 |
| 25432-33 | 42 |
| 25680 | 11 |
| 26358E | 5 |
| 26363 | 6 |
| 26373 | 25 |
| 26376 | 99 |
| 26450c | 3 |
| 26450D | 86 |
| 26451 | 87 |
| 26454F | 27 |
| 26525 | 14 |
| 26532 | 47 |
| 26533 | 75 |
| 26535 | 85 |
| 26536 | 76 |
| 26537 | 88 |
| 26539 | 61 |
| 26540 | 30 |
| 26541 | 101 |
| 26542 | 100 |
| 26543 | 17 |
| 26544 | 18 |
| 26545 | 19 |
| 26547 | 20 |
| 26548 | 21 |
| 26549 | 92 |
| 26550 | 93 |
| 26594 | 37 |
| 26595 | 38 |
| 27215 | 102 |
| 27216 | 46 |
| ORIENTAL. | |
| 388 | 50 |
| 389 | 51 |
| 390 | 52 |
| 391 | 41 |
| 392 | 22 |
| 847 | 12 |
| 1007 | 65 |
| 1125 | 8 |
| 1757 | 36 |
| 1882 | 53 |
| 1943 | 89 |
| 1959 | 90 |

| No. | Cat. | No. | Cat. | No. | Cat. |
|---|---|---|---|---|---|
| 2025 | 77 | 2754 | 104 | 2767 | 64 |
| 2031 | 103 | 2755 | 79 | 2821 | 94 |
| 2033 | 48 | 2756 | 80 | 3263 | 71 |
| 2144 | 35 | 2757 | 105 | 4533 | 7 |
| 2159 | 9 | 2758 | 81 | 4540 | 108 |
| 2175 | 49 | 2759 | 16 | 4546 | 1 |
| 2744 | 70 | 2760 | 82 | 4769-70 | 97 |
| 2748 | 10 | 2761 | 106 | 4825 | 72 |
| 2749 | 66 | 2762 | 107 | 4826 | 73 |
| 2750 | 67 | 2763 | 78 | 4827 | 24 |
| 2751 | 32 | 2764 | 23 | 4828 | 29 |
| 2752 | 33 | 2765 | 31 | 5077 | 13 |
| 2753 | 34 | 2766 | 63 | | |

# CATALOGUE

OF

# HINDUSTANI MANUSCRIPTS.

# CATALOGUE OF

# HINDUSTANI MANUSCRIPTS.

## HINDUISM.

### 1.

Or. 2035.—Foll. 67; 8 in. by 5; 11 lines, 3 in. long; written in Shikastah; dated Moradabad, Nov. 11 and 15, A.D. 1851.

[Sir Henry M. Elliot.]

گیان گُوشت

An elementary treatise on Yoga, by Saman La'l, of Amroha.

Beg. سجدہ کرتا ہون اوسکو جسکے یہہ دنیا چمن
سب مین وہ موجود بیشك اور ترمنوعن (?)

The author states in a preface to his 'Ilm i munjalī (no. 84) that he was a Kāyastha by caste; that he was born and educated at Amroha, in the District of Moradabad; and that he was seventeen years old when the invasion of Kumaun took place. This no doubt has reference to the incursion made by Prithvi Narāyan of Nepal in A.D. 1789, of which the author has written a short account, appended to his romance Kiṣṣah i Rājah Chitramukuṭ (no. 80). He goes on to say that during that time Captain Rayter (?), کپتان ریتیر, came to Amroha in charge of a detachment of soldiers, and appointed him to the superintendence of the military godown (گودام) or stores at Kashipur. After this, Saman La'l was placed in charge of the stores at Almora and at Benares. This occupied a period of sixteen years, after which he came to Moradabad, the Commissioner of which place appointed him a special pleader. After practising at the bar for twenty-six years, he retired from public service, and sought rest in his native city of Amroha. After a while, being tired of living in idleness, he began the compilation of the 'Ilm i munjalī, a work which he completed, after six months' labour, in A.D. 1846.

The present MS. contains a short description of the various systems of Yoga, as practised by Hindu devotees, and of the technical terms connected with it. It is preceded by three poems, one in praise of God, the second a eulogy on Sir Henry Elliot, to whom the work is dedicated, the third containing a few prefatory remarks, in which the author states that the work is a translation from a Hindi original:

هندی سے ترجمہ کیا اردو مین یہہ نحیف
ہی گیان گُشت الیٹ اسکا نام شریف

The volume is divided into five Bābs, as follows:

Bāb 1, in three Faṣls, Sānkhya-yoga, fol. 7*a*; Bāb 2, Ashṭāvakra-yoga, fol. 26*a*; Bāb 3, Bhauma, or the particular postures adopted by Yogins, fol. 33*b*; Bāb 4, in three Faṣls, Haṭha-yoga, fol. 38*a*; Bāb 5, Rāja-yoga, fol. 45*b*.

Appended to this work (foll. 57—67) is a short treatise, also by Saman La'l, on the origin of the Kāyastha caste.

The MS. appears to be in the author's own handwriting. It is the one entered as no. 181 in the "Catalogue of the Manuscripts of Sir H. Elliot," which appeared in the Journal of the Asiatic Society of Bengal, vol. xxiii., p. 256. See also Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 51.

## 2.

Or. 1967.—Foll. 17; 13 in. by 10½; 13 lines, 11 in. long; written in oblong, in Nestalik-āmez, about A.D. 1850. Slightly worm-eaten. [Sir Henry M. Elliot.]

### جنتری نام تیوهار

A Calendar of Hindu festivals.

Beg. جنتری نام تیوهار هاے قوم هنود کی جو تمام سال مین هوتی هین اضلاع هندوستان مین

This work, of unknown authorship, contains a tabulated account of the different Hindu religious festivals throughout the year. They are arranged in numerical order according to the months of the Hindu year in which they occur. A short description is given of the religious rites and customs peculiar to each festival.

The MS. was probably the author's rough draft. A neatly-written copy of this work will be found in no. 113, art. i.

## 3.

Or. 2037.—Foll. 78; 11 in. by 7½; 16 lines, 5½ in. long; written in cursive Nestalik, about A.D. 1850. [Sir Henry M. Elliot.]

### تواریخ نادر

A treatise on Hindu cosmogony, castes and tribes, with an account of the Muhammadan sects of India, by Sevatī La'l, of Bareilly.

Beg. هزاران هزار سجده اور تعریف اوس کرتار سرجن هار کو

The preface to this work is written by Gulzārī La'l (see no. 21), a brother of the author, who appears also to have co-operated with him in some measure in its compilation. In it he states that the materials on which this history is based are taken from Sanskrit Purānas and other works, and from well-known Persian histories. He has also given a detailed account of his own official career from the age of fourteen, when he first obtained employment in the District of Bareilly, A.D. 1825, and states that the author was assisted by Mangal Sen Miśr and Gokulchand Miśr, Pandits of Bareilly.

The date of composition, A.H. 1263 (A.D. 1846), and the title of the work are expressed in a Persian chronogram at the end of the preface (fol. 3*a*).

The history is divided into six chapters (Bāb), subdivided into sections (Dafa') and subsections (Ẓamn). The contents are as follows:

Bāb 1. The creation of the world, with an account of the rulers of India from the earliest times, fol. 3*a*. 2. The Brahman castes and their origin, fol. 35*a*. 3. The Kshatriyas, fol. 36*b*. 4. The Vaiśyas, fol. 39*a*. 5. The Śudras, fol. 56*b*. 6. Muhammadan sects of India, fol. 71*b*.

# HISTORY.

## *GENERAL HISTORY.*

### 4.

Or. 1959.—Foll. 24; 10¾ in. by 6½; about 18 lines, 4½ in. long; written in Nestalik, apparently in A.D. 1846.

[Sir Henry M. Elliot.]

A volume of miscellaneous extracts, of which the following only is in Hindustani:

Foll. 10—24. لب التواريخ

A Hindustani translation by Lewis Dacosta, Assistant Superintendent of Police, Lower Provinces, assisted by Ḥakīm Maulavī 'Abd al-Majīd and other natives, of A. F. Tytler's "Elements of General History, ancient and modern," from the ninth edition of 1825, corrected by Edward Nares.

This work was published in two volumes, Calcutta, 1829, under the patronage of the Bombay Native Education Society, and in 1830 a third volume was added, containing a translation of Dr. Nares' continuation of Tytler's History up to the death of King George III. in 1820.

The extracts contained in this volume consist of the translator's title-page, the table of contents of the three volumes, and short passages from the work.

The date of transcription, A.H. 1262 (A.D. 1846) appears at the end of the first extract, taken from the Lutf 'Alī-nāmah, a Panjabi romance, which is in the same handwriting.

### 5.

Or. 1970.—Foll. 93; 11½ in. by 8½; 18 lines, 5½ in. long; written in Shikastah, in the 19th century. [Sir Henry M. Elliot.]

جامع التواريخ

A general history, in Persian, compiled A.H. 1250 (A.D. 1834-35) by Ḳāẓī Faḳīr Muḥammad B. Ḳāẓī Muḥammad Riẓā. See the Persian Catalogue, p. 899*b*.

Foll. 72—91 contain fragmentary extracts from an anonymous Hindustani translation of the Persian history, to which are appended chronological tables, translated into Hindustani from an unspecified English work.

## *SPECIAL HISTORIES.*

### 6.

Add. 26284.—Foll. 59; 8½ in. by 6; 15 lines, 4 in. long; written in Shikastah; dated 13th July, A.D. 1790.

[Wm. Erskine.]

قصه احوال روهله

A short account of the Rohilla chiefs of Rohilkhand, from the time of Dā'ūd Khān in the beginning of the 18th century, to the death of Shujā' al-Daulah, Nawab of Oudh, A.D. 1775; by Rustam 'Alī, Ṣūbedār.

Beg. جو کچھ که نوکری اوسی ای قادر کمال
بنده تب کر سکے تو بشر کے هی کیا مجال

The author states in the prologue that he was a native of Bijapur, and held the appointment of Ṣūbedār of Delhi, in which city he compiled this work at the request of Mr. John Harris Ford, one of the officials of that town.

The work consists almost entirely of an account of 'Alī Muḥammad Khān, the adopted son and successor of Dā'ūd Khān. The historical events briefly sketched in it are detailed in the Gulistān i raḥmat of Muḥammad Mustajāb Khān. See the Persian Catalogue,

p. 307*b*. An abridged English translation of the Persian history was made by Mr. Charles Elliott, London, 1831, under the title of the "Life of Hafiz ool-moolk, Hafiz Rehmut Khan."

It is stated in the superscription that this copy was written by Roshan La'l, at the request of Mr. Martin Hewitt.

On the fly-leaf is written: "From Genl. Malcolm to Mr. Erskine, Nov. 1811."

## 7.

Or. 1921.—Foll. 101; 9 in. by $5\frac{1}{2}$; 14 lines, $3\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1845. [Sir Henry M. Elliot.]

### اخبار حسن

A general history of the Rohilla chiefs of Kather (or Rohilkhand), from their origin to the death of Ghulām Ḳādir Khān, A.D. 1788, by Muḥammad Ḥasan Riẓā Khān.

Beg. حمد بیحد اور ثنائے بیعدت ذات پاک قدسی صفات کی

The author was the son of Muḥammad Kāmkār Khān, grandson of Muḥammad Ilāhyār Khān, and great-grandson of Ḥāfiẓ al-mulk Ḥāfiẓ Raḥmat Khān, the celebrated Rohilla chief.

The work is in two parts (Chaman), each divided into four chapters (Roshan), and was composed A.H. 1250 (A.D. 1834) at the request of Mr. Theophilus Babelow (?), بابلو.

Contents:—Chaman I., in four Roshans: Roshan 1. Origin and genealogy of Afghan tribes, with an account of Dā'ūd Khān, fol. 3*a*. 2. Nawab 'Alī Muḥammad Khān, fol. 9*a*. 3. Nawab Ḥāfiẓ al-mulk Ḥāfiẓ Raḥmat Khān, fol. 19*b*. 4. Nawab Dūndī Khān, Bakhshī Muḥammad Sardār Khān, and Muḥammad Fatḥ Khān Khānsāmān, fol. 53*a*.

Chaman II., in four Roshans: Roshan 1. Nawab Faiz Allāh Khān, fol. 59*b*. 2. Nawab Muḥammad 'Alī Khān, and Nawab Aḥmad 'Alī Khān, fol. 64*a*. 3. Nawab Najīb al-Daulah, Nawab Muḥammad Ẓābiṭah Khān, and Ghulām Ḳādir Khān, fol. 72*a*. 4. Rohilla chiefs of Farukhabad, fol. 91*a*.

The title of the work and date of composition are expressed in a chronogram, fol. 2*b*.

## 8.

Add. 18891.—Foll. 304; $8\frac{3}{4}$ in. by $6\frac{3}{4}$; 11 lines, $4\frac{1}{2}$ in. long; written in bold Nestalik, in the 19th century.

### سمستان کورگ کی تواریخ

History of the Rajahs of Coorg (Kurg) from A.H. 1047 to 1222, and more particularly of the ruling sovereign, Vīr Rājendra Wadiyar; translated from the Persian by Munshī Muḥammad Ibrāhīm Maḳbah. See the Persian Catalogue, p. 333*a*.

Beg. خدائے تعلی کی تعریف اور حضرت پیغمبر کی نعت کے پیچھے حقیقت یہہ ھے

The chronicles of the Rajahs of Coorg, from A.H. 1047 (A.D. 1637), when Madrāj Wadiyar ascended the throne, were compiled in Canarese, by order of Dodda Vīr Rājendra Wadiyar, in the year 1211 (A.D. 1796). The translator states in his preface that the records of the previous years had been destroyed during the invasions of Nawab Ḥaidar 'Alī Khān and his son Ṭipū Sulṭān. Mahārāja Vīr Rājendra Wadiyar had this Canarese MS. translated into Persian by Ḥusain Khān Lūhānī, one of his Munshis, at the same time supplying further particulars of his own reign and of that of his father, Ling Rājendra Wadiyar.

The Persian history, of which this is a Hindustani translation, is carried up to the death of the Mahārājah's first wife, Mahādew Rānī, in Rabī' I., A.H. 1222 (May, A.D. 1807), and relates more particularly to his dealings with the East India Company.

Appended to the work (foll. 291*b*—303) is a translation of a Persian letter, dated the 14th Ramaẓān, A.H. 1223 (3rd Nov. 1808), sent by the Mahārājah to Mr. James Stevens (then Senior Judge of the Court of Appeal for the Province of Malabar, Canara and Soonda Balaghaut), in which he gives a detailed account of the conspiracy against his life, and of the slaughter of the Coorg conspirators by his African bodyguard. A history of these events, and a full description of the Canarese MS. and its contents, will be found in Lewis Rice's "Mysore and Coorg," vol. iii., pp. 101—134.

The present translation was made at the request of Mr. Edward Nash. Its title, date, and place of translation, Bombay, A.H. 1224 (A.D. 1809), and the translator's name, are noted on the fly-leaf. This copy appears to have been written about the same time.

Prefixed is an engraved portrait of the Rājah Vīr Rājendra Wadiyār, published in January 1806 by Edward Orme.

## 9.

Or. 376.—Foll. 68; 9 in. by 5; 11 lines, 3¼ in. long; written in Nestalīk; dated Delhi, A.H. 1267 (A.D. 1851).

[Geo. Wm. Hamilton.]

### حال جنگ کابل

A narrative of the expedition of the "Army of the Indus" to Kabul, A.D. 1838 to 1840; by Saiyid Fidā Ḥusain, called Nabī Bakhsh, Bukhārī.

Beg. حمد بیحد پروردگار عالم مین واجب هی

Fidā Ḥusain states in a short prologue that he was a Jama'dār in a regiment of Bengal Native Cavalry when the expedition against Dost Muḥammad Khān, Amīr of Kabul, was determined upon, with the object of deposing him and placing Shāh Shujā' on the throne in his stead. The regiment to which the author was attached was then stationed at Meerut, and was one of those selected for active service in this campaign. When leaving Meerut, his brother, Ḥājī Ḥusain 'Alī Khān, requested him to keep a written account of the expedition and of the unknown countries he was about to visit.

The author gives a brief and concise narration of the march of his regiment from Meerut to Delhi, and thence to Firozpur, where the "Army of the Indus" was concentrated. He enumerates the various regiments which took part in the campaign, the review of the troops at Firozpur in presence of Lord Auckland and Mahārājah Ranjīt Singh, the various stages and incidents of the march through Sindh into southern Afghanistan, the occupation of Kandahar (April 1839), the installation of Shāh Shujā' on the throne of Kabul (May 1839), the flight of Dost Muḥammad Khān, his final struggle, and surrender to the British Envoy, Sir William Macnaghten, his despatch under an escort to Ludhiana, and the departure of the army from Kabul on the 12th Nov. 1840 (fol. 61*a*), and the author's return to Delhi.

The narrative concludes with the remark that only 7,000 men survived out of a force of 60,000 who had set out on the expedition. See Kaye's "History of the War in Afghanistan," vol. i., p. 388, to vol. ii., p. 98.

The date of the departure of the author's regiment from Meerut as given in this MS. is the 30th Nov. 1830 and the 15th Sha'bān, A.H. 1245. These dates do not correspond, and are clearly inaccurate, as the advance of the army was made in 1838. This date, and that of the departure of the army from Kabul, 12th Nov. 1840, are the only two given in the course of the narrative.

It appears from the superscription, in Persian, that this copy was written by Lāla Dayānāth at the request of Lāla Bālak Rām, that it was commenced on the 19th Rabī' I., A.H. 1267, completed on the 18th Rabī' II., and collated on the 25th Jumādā II. (27th April, 1851).

# BIOGRAPHY.

## 10.

Add. 8923.—Foll. 56; 8½ in. by 5; 16 lines, 3½ in. long; written in Nestalik, with ruled margins; dated 21st Sha'bān, A.H. 1204 (6th May, A.D. 1790).

### مجموعهٔ عاشقین

Notices of saints, in verse, by Saiyid 'Abd al-'Alī, poetically surnamed Adham.

Beg. شکر بیحد در جناب کبریا
کن ستین ارض و سما پیدا کیا

The author is not noticed in any of the Hindustani Tazkirahs, nor does he give any account of himself. He was probably one of the earlier Dakhani poets of the 18th century.

The MS. contains short anecdotes and notices in verse of saints, devotees, princes, and other persons noted for their piety, not only of the Muhammadan but also of other religions. There are drawings of thirty-seven of the persons described, amongst whom are the Prophet Muḥammad, the Virgin Mary with the Infant Christ, also the Hindu deities Gaṇeśa, Gaṅgā, Rāmachandra, Kṛishṇa, and Durgā, and the Jain saint Gorakhnāth. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 114.

The title of the work, with the author's name, and date, are supplied by the copyist in a colophon at the end of the MS.

---

*TAZKIRAHS, OR LIVES OF POETS.*

## 11.

Or. 2188.—Foll. 88; 9½ in. by 7½; 11 lines, 4 in. long; written in Nestalik, in the 19th century.

### تذکرهٔ علی حسینی گردیزی

A Tazkirah of Hindustani poets, by Fatḥ 'Alī, commonly called 'Alī Ḥusainī Gurdezī.

Beg. ابتداے سخن بحمد سخن آفرینی سزاست

This Tazkirah, written in Delhi A.H. 1165 (A.D. 1751-52), contains notices of about 100 poets, which are arranged in a rough alphabetical order by the initial letters of their Takhallus, or poetical surnames, with extensive extracts from their works. The biographical notices and preface are in Persian. The author has not given any account of himself. In the Majmū'ah i naghz, or Tazkirah of 'Abd al-Kāsim [illegible] of Delhi, written A.H. 1221 (A.D. 1806), he is mentioned as still alive. See the Persian Catalogue, p. 197 *a*; Sprenger, Oudh Catalogue, p. 178; Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 523; and Journal Asiatique, 5e Série, vol. ii., p. 369.

The last two pages contain an alphabetical list of the poets noticed in the work.

## 12.

Add. 27319.—Foll. 271; 9¼ in. by 6; 15 lines, 3¾ in. long; written in Nestalik, about the close of the 18th century.

[Duncan Forbes.]

### گلزار ابراهیم

A Tazkirah of Hindustani poets, by Nawab 'Alī Ibrāhīm Khan, poetically surnamed Khalīl.

Beg. رعنائی کلام بحمد متکمی است که انحای

Nawab Amīn al-Daulah 'Alī Ibrāhīm Khan Nāṣir Jang was born in Patna. He was a man of considerable attainments, both as an author and also as a judicial officer, and enjoyed the friendship of Lord Hastings, who appointed him to the post of Chief

Magistrate at Benares, in which city he died A.H. 1208 (A.D. 1793-94). The date of his death is expressed in a chronogram by the poet Jur'at.

'Alī Ibrāhīm Khān was a voluminous Persian author, and wrote under the Takhalluṣ Khalīl and also Ḥāl. He has also written an interesting article on "Trial by Ordeal among the Hindus," which appeared in the Asiatic Researches, vol. i. (A.D. 1788), p. 471. See the Persian Catalogue, pp. 328*a*, 375*b*, and 410*a*: also Sprenger, Oudh Catalogue, p. 180; Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., pp. 1 and 191; and N. Bland's "Biography of Poets," Journal of the Royal Asiatic Society, vol. ix. (A.D. 1848), p. 159.

The MS. contains extracts from the writings of about 300 Hindustani poets, with a short preface and biographical notices in Persian. The poets are alphabetically arranged by the first letter only of their Takhalluṣ. The author states in the preface that he completed the compilation of this Tazkirah in A.H. 1198 (A.D. 1784).

Foll. 262*b*—269*b* contain a copy of a Masnawī by Mīr Taḳī (see no. 63) written by another hand, which begins :—

عشق ہی تازہ کار [و]تازہ خیال
ہر جگہہ اوسے ایک نئی ہی چال

The arrangement of the lines differs from that of the poem as contained in the Kulliyāt of that poet, Calcutta edition, 1811, pp. 897—910.

Foll. 270 and 271 contain a duplicate copy of foll. 265*a*—267*a*.

Prefixed to the Tazkirah (foll. 2—8) are extracts from the works of some unidentified poet.

## 13.

Or. 2160.—Foll. 251; 9 in. by $6\frac{1}{4}$; 15 lines, 4 in. long; written in Shikastah-āmez, about the beginning of the 19th century.

[Garcin de Tassy.]

Another copy of the Gulzār i Ibrāhīm, described above.

On the first page is found the name of a former owner, "T. Macan."

## 14.

Or. 228.—Foll. 154; 9 in. by 5; 16 lines, $3\frac{3}{8}$ in. long; written in Nestalik, about the close of the 18th century. From the Royal Library of Lucknow.

[Geo. Wm. Hamilton.]

### تذکرۂ ہندی

A Tazkirah of Hindustani poets, by Ghulām Hamadānī, poetically surnamed Muṣḥafī.

Beg. نیکوترین تذکرہ کہ غنچہ دلہاے ارباب سخن

Muṣḥafī was the son of Walī Muḥammad of Amroha, in the District of Moradabad. He left his native city A.H. 1190 (A.D. 1776) in early manhood, and went to Delhi to study the art of Persian and Rekhtah poetry. He there became an author of great celebrity, and meetings (mushā'arah) of the most eminent poets of Delhi were held at his house. Inshā, Jur'at, Mīr Ḥasan, and other well-known Urdu poets, took part in these competitions of poetical skill.

After residing for twelve years at Delhi, Muṣḥafī, following the example of the majority of Urdu poets, proceeded to Lucknow, where he settled under the patronage of Mirzā Sulaimān Shikūh, son of the Emperor Shāh 'Ālam. He died, according to Āzād, in A.H. 1240 (A.D. 1824-25), and was about eighty years of age when he wrote his last Dīwān. Sheftah also, the author of the Gulshan i bekhār (no. 16), written A.H. 1250, states in his notice of this poet that it was ten years since he died.

Besides this work, Muṣḥafī is the author of several Hindustani Dīwāns (variously stated to be six or eight in number), also a

Persian Dīwān and Taẓkirah. See the Persian Catalogue, p. 378; Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 284; Āzād, Āb i ḥayāt, p. 319; and Nassākh, Sukhan i shu'arā, p. 440.

This Taẓkirah contains notices of about 350 Hindustani poets, in a rough alphabetical arrangement by their Takhallus, with extracts from their writings. The preface and biographical notices are in Persian. It was written at the request of Mīr Mustaḥsam, Khāliḳ, son of Mīr Ḥasan (see no. 69), and was completed A.H. 1209 (A.D. 1794-95).

The MS. bears the stamps of the kings of Oudh.

## 15.

Add. 24043.—Foll. 168; $10\frac{3}{4}$ in. by $7\frac{1}{2}$; 13 lines, $5\frac{1}{2}$ in. long; written in large Nestalik, in the beginning of the 19th century.

[H. H. Wilson.]

### دیوان جہان

A Taẓkirah of Hindustani poets, by Benī Narāyan, poetically surnamed Jahān.

Beg. کر آغاز سخن حمد خدا سے
پھر اسکے بعد نعت مصطفی سے

Benī Narāyan states in the preface that he was a native of Lahore, but was compelled, owing to adverse circumstances, to quit his native city. He accordingly settled in Calcutta, and, after remaining there for twelve years in a state of extreme poverty, he was introduced to the notice of Captain Thomas Roebuck, Secretary to the College of Fort William, through Ḥaidar Bakhsh, Ḥaidarī, one of the Munshīs of that College (see no. 83), and was induced by him to compile this Taẓkirah, having previously translated the Chār gulshan (no. 96) from the Persian.

This work contains notices of 125 Hindustani poets, arranged roughly under the initial letters of their Takhallus. It has hardly any literary merit, the biographical notices being very brief, consisting merely of the names, parentage, residence, and names of the teachers, of the poets, without a single date, or any particulars not supplied in previous Taẓkirahs. In fact, the work is more of the nature of a poetical anthology. It appears to have been written A.D. 1814. See Roebuck's Annals of the College of Fort William, p. 425. Sprenger gives A.H. 1227 (A.D. 1812) as the date of composition. This was probably the date of the commencement of the work.

Appended to the Taẓkirah (foll. 129—163) are a number of Rubā'īs, Maṭla's and Fards, apparently written by the author.

According to Garcin de Tassy, Benī Narāyan also made a Hindustani translation of the Persian Tanbīh al-ghāfilīn of Shāh Rafī' al-Dīn of Calcutta in A.H. 1245 (A.D. 1829-30). He also states that the author became a Muhammadan and follower of the celebrated reformer Saiyid Aḥmad (who was slain in battle, A.D. 1831). See Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 319, and Sprenger, Oudh Catalogue, p. 188.

At the end of the MS. (foll. 164—168) are added a collection of Ghazals recited by eight poets at a mushā'arah held at Calcutta on the 25th of July (the year not noted). This was probably the "Fourteenth Public Disputations" of the College of Fort William, held on the 25th July, 1815. (See Roebuck's Annals, p. 435.) The poems are written as an addendum to the Taẓkirah. The names of these poets are—

1. Jawān, Mīrzā Kāẓim 'Alī, of Delhi.
2. Ḥaidarī, Mīr Ḥaidar Bakhsh, of Delhi.
3. Rawān, Saiyid Ja'far 'Alī, of Lucknow.
4. Shuhrat, Iftikhār al-Dīn 'Alī Khān.
5. 'Ayān, Mīrzā Hāshim 'Alī, youngest son of Kāẓim 'Alī, Jawān.
6. Ḳāsim, Abū al-Ḳāsim Khān, of Delhi.
7. Mumtāz, Mīrzā Ḳāsim 'Alī, eldest son of Kāẓim 'Alī, Jawān.
8. Wilā, Maẓhar 'Alī Khān, of Delhi.

## 16.

Or. 2164.—Foll. 210; 10¾ in. by 6½; 15 lines, 3¾ in. long; written in cursive Nestalik; dated 2nd Shawwāl, A.H. 1252 (January, A.D. 1837). [Garcin de Tassy.]

### گلشن بیخار

A Tazkirah of Hindustani poets, by Nawab Muḥammad Muṣṭafā Khān, poetically surnamed Sheftah.

Beg. گل سرسبد سخن حمد چمن تراز یست

Nawab Muḥammad Muṣṭafā Khān was the son of Nawab Murtaẓā Khān of Delhi, and the pupil of the poet Mūmin. Besides this Tazkirah he has written a Hindustani Dīwān, taking Sheftah as his Takhalluṣ. He has also written Persian poetry under the Takhalluṣ Ḥasratī (or Masarrat, according to Tassy). Nassākh says that he died in A.H. 1286 (A.D. 1869). See Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 123; Sprenger, Oudh [redacted]alogue, p. 189; and Nassākh, Sukhan i shu'arā, p. 267.

This Tazkirah contains notices of 667 poets, written in Persian, with specimens of their works. In the preface, which is also in Persian, he states that he began the compilation in A.H. 1248 (A.D. 1832-33), and completed it, at the age of twenty-six, in A.H. 1250 (A.D. 1834-35). The author gives no account of himself in this Tazkirah.

The Gulshan i bekhār was printed at Delhi (2nd ed.) in 1843, and also at Lucknow in 1874. This work has been greatly condemned by Bāṭin (Mīr Ḳuṭb al-Dīn, of Delhi), who wrote another Tazkirah, entitled Gulistān i bekhizān, or Naghmah i 'andalīb, with a view, as he says, to correct errors and omissions in the Gulshan i bekhār. It is, however, wanting in research, and abounds in ill-natured remarks against his rival author. The Gulistān i bekhizān was completed in A.H. 1265 (A.D. 1849) and published at Lucknow, A.D. 1875.

The latter part of this MS., fol. 188—209, contains chronograms on the date of completion, and eulogies on the work.

---

*GENEALOGY.*

## 17.

Or. 1942.—Foll. 9; 8½ in. by 5½; 9 lines, 3 in. long; written in Shikastah, in the 19th century. [Sir Henry M. Elliot.]

A genealogical account of the Saiyids of Barha, without title or author's name.

Beg. نسب نامه سادات بارہ از روے کتب تواریخ

The author has traced the genealogy of the Saiyids of Barha, showing their descent from the Caliph 'Alī and his wife Fāṭimah, down to the time of Saiyid Shāh Sharaf, the members of whose family were living in the District of Bijnaur when the present work was written. The author states in a colophon that he compiled this genealogy for Saiyid Amīr Ḥusain, resident and zamindar of the village of شه in the District of Muzaffarnagar.

For an account of the Barha Saiyids see Blochmann's translation of the Ā'in i Akbarī, vol. i., p. 390, and Elliot's History of India, vol. vii., p. 447.

---

*TRAVEL.*

## 18.

Or. 2163.—Foll. 223; 12 in. by 7½; 16 lines, 4½ in. long; written in neat Nestalik, apparently in A.D. 1841.

[Garcin de Tassy.]

### سیاحت نامه

Diary of a journey to England in the years A.D. 1839 to 1841, by Karīm Khān, of Jhajhar.

Beg. سنه ۱۲۵۵ هجری بست سویم ماه رمضان ... بعد موقوف هونے ساعت قمر و شروع هونے ساعت سعید

Karīm Khān was the son of Ḳā'im Khān, and grandson of Ṭālib Khān, who was the son of Ṭaiyib Khān, and grandson of Dā'ūd Khān, Afghān Saṛāban. He was sent in A.D. 1839, by the Emperor Bahādur Shāh II., on a mission to London, as envoy to the Directors of the East India Company.

This work contains an account of the author's travels and residence in London, written in the form of a diary. Leaving Delhi by boat on the 1st Dec. 1839, he travelled to Calcutta, and sailed from that city by steamer on the 14th March 1840, arriving at London on the 27th July. The diary is written up to the 8th Nov. 1841, when the author was still residing in London.

The MS. is probably in the author's own handwriting. It was originally in the possession of Garcin de Tassy, who has made a French translation of the first portion of the diary (foll. 10—83), *i.e.* up to the author's arrival at London. This translation was published in the Revue de l'Orient for 1865, pp. 105—141 and 641—663. In a short prefatory notice of the author, Tassy states that Karīm Khān was well known to Dr. Duncan Forbes, who has described him as being a man of great intelligence, and anxious to gain every possible information on European usages and modes of government. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 165.

Prefixed to the work (foll. 2—9) is a collection of short Persian poems and passages from the Gulistān of Sa'dī.

---

# ADMINISTRATION.

## 19.

Or. 1949.—Foll. 13; $10\frac{3}{4}$ in. by 8; 14 lines, 5 in. long; written on thin English paper in cursive Nestalik, in A.D. 1846.

[Sir Henry M. Elliot.]

### دستور العمل پٹّواریان

A manual for the guidance of *paṭwārīs*, or village accountants, in the District of Muzaffarnagar, by Naṣr Allāh Khān, Deputy Collector.

Beg. طریقه مقرر کرنے پٹّواریون کا موضع مین

This work contains a set of fifty-two rules, with tabulated forms appended, relating to the appointment of village accountants and the duties required of them. These rules were drawn up by the author, and forwarded for the approval of the Revenue authorities, with a covering letter (fol. 1*a*) dated Azamgarh, 27th Nov. 1846.

---

# TOPOGRAPHY.

## 20.

Or. 1757.—Foll. 206; 10 in. by 6½; 15 lines, 4¼ in. long; written in Nestalik, about A.D. 1850. [Sir Henry M. Elliot.]

A collection of extracts, chiefly from Persian works. See the Persian Catalogue, p. 1020*b*. The following only are in Hindustani:—

I. Foll. 15—26. منتخب آرائش محفل

Selections from the Ārā'ish i maḥfil of Sher 'Alī, Afsos (see no. 72). This work was commenced A.H. 1219, A.D. 1804, and completed the following year. It contains a general description of Hindustan and its inhabitants, with a geographical account of its provinces, and a concise history of the Hindu kings up to the time of the Muhammadan conquest. The work was compiled from various Persian histories, but mainly from the Khulāṣat al-tawārīkh of Munshī Sujān Rā'e of Patialah. See the Persian Catalogue, p. 230*a*.

The Ārā'ish i maḥfil was printed in Calcutta, 1808 and 1848. Subsequently it was prescribed as a text-book for High Proficiency Examinations in Urdu, and a third edition, revised and corrected by W. Nassau Lees, was printed, Calcutta, 1863. Other editions have been lithographed in Lahore, 1867, and in Lucknow, 1870. It has been translated into English by M. H. Court, Allahabad, 1871, and Calcutta, 1882.

The present extracts are from chapters 17 to 19 (pp. ٥١—٨٨ of Nassau Lee's edition of 1863), which give accounts of the Provinces of Delhi, Agra, and Allahabad.

II. Fol. 296. Another extract from the same work. This passage occurs on p. ١٥ of the Calcutta edition of 1863, and contains an account of the rose-gardens at Bijnaur.

## 21.

Or. 2010.—Foll. 261; 12 in. by 7½; 18 lines, 5½ in. long; written in Nestalik; dated A.D. 1847. [Sir Henry M. Elliot.]

### تواریخ بریلی

A statistical account of the District of Bareilly, by Gulzārī La'l.

Beg. اوپر دانشوان دشحوار پسند اور رف نگہان مایہ پلند پوشیدہ نرھے کہ

The author has supplied the following particulars of his life and writings in prefaces to the present work, to his Ṣūrat-ḥāl i Barelī (no. 22) and Gyān-prakāsh, and also to the Tawārīkh i nādir of Sevatī La'l (no. 3).

Gulzārī La'l, the son of Bhawānī Singh, of Jalesar in the District of Muttra, was a Kāyastha by caste. In A.D. 1825, when fourteen years of age, he obtained employment in the Taḥṣīl of Bareilly, and in 1837 was appointed Sarishtadār, or record-keeper, in the office of the Collector of Bareilly. He was subsequently promoted to the post of Deputy Collector, and had retired in receipt of a pension when he wrote his Gyān-prakāsh in 1868.

He states that, after serving ten years as a Sarishtadār, he compiled the following works, between A.D. 1847 and 1852:—

1. Tawārīkh i nādirī, a work on general history. This is probably the historical work by Sevatī La'l, to which he wrote a preface. See no. 3.

2. Tawārīkh i Barelī, the present work.

3. Gulzār i aḥkām, a collection of Revenue orders and regulations, from A.D. 1816 to 1828.

4. Intikhāb i aḥkām i faujdārī, a collection of Orders relating to criminal cases, from A.D. 1840 to 1849.

5. Khet-nānp, a treatise on land measurements, A.D. 1850. (No. 26.)

6. Kārkirdigī i paṭwāriyān, a treatise on the duties of village accountants.

7. Ṣūrat-ḥāl i Barelī, a short account of the District of Bareilly. (No. 22.)

Finally, in 1868, he wrote a work on Hindu religion and philosophy entitled Gyān-prakāsh, lithographed at Lucknow, 1877.

The present work contains a carefully prepared and complete statistical account of the history, administration, agriculture, population, products and trade of the District of Bareilly, compiled by order of Mr. James Thomason, Lieutenant-Governor of the North-Western Provinces, and based on local information, historical works, and records found in Government offices.

The date of composition, A.D. 1847, is is supplied in a chronogram, fol. 2*a*.

Appended to the MS. is a letter in English, written by the author (without date), and addressed to "H. M. Elliot, Esqr., Secretary to the Govt. of India," presenting him with this MS., accompanied by a copy of a testimonial from Mr. J. Thomason, dated 20th Dec. 1847, recommending the work and its author to the favourable notice of the Collector of Bareilly, in the hope "that the former may be found useful, and that the latter may obtain the reward which his zeal and public spirit appears to merit."

## 22.

Or. 1783.—Foll. 83; $7\frac{3}{4}$ in. by 6; 16 lines, $4\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1852. [Sir Henry M. Elliot.]

### صورت حال بریلی

A short account of the District of Bareilly, by the same author as the preceding.

Beg. مذهب ناتوان عاصی هیچدان گذاری لعل

This work appears to be an abstract of the author's Tawārikh i Barelī (no. 21), which was written in A.D. 1847. It was specially prepared for Mr. Elliot, and consists of six chapters (Bāb) as follows:

Bāb i. Physical description, fol. 7*b*. ii. Government revenues and duties, fol. 16*a*. iii. Population, fol. 23*b*. iv. Landlords and land-tenures, fol. 35*a*. v. Products, fol. 43*b*. vi. Government expenditure, fol. 67*a*. vii. Imports and exports, fol. 70*a*.

On the fly-leaf is pencilled the signature of Sir Henry Elliot, with the words "Bareilly-nama. Presented by the author."

## 23.

Or. 1950.—Foll. 18; $10\frac{1}{2}$ in. by 8; 13 lines, 6 in. long; written in clear Nestalik, in A.D. 1849. [Sir Henry M. Elliot.]

Accounts of the antiquities of Bahlolpur Payal, and Ludhiana, in the District of Ludhiana, by Ganeshī La'l, Taḥṣīldār.

Foll. 4—6. کیفیت ابادی بهلولپور

Foll. 7—9. کیفیت ابادی قصبهٔ پایال

Foll. 10—18. کیفیت ابتدائے ابادی لودیانا تا زمان حال

These short historical notices of some of the oldest towns in the District of Ludhiana in the North-Western Provinces, were compiled by order of Mr. Henry M. Elliot, Secretary to the Government of India.

Prefixed to the work is an English letter written by the author to Mr. Elliot, forwarding this MS. to him, dated "Loodiana, 18th May, 1849."

# SCIENCES.

## *ETHICS.*

## 24.

Or. 1914.—Foll. 120; 7¾ in. by 5½; 7 lines, 3¼ in. long; written in neat Nestalik; dated 21st May, 1847. [Sir Henry M. Elliot.]

### معالجات شافيه

A treatise against female infanticide, by Saiyid Tafaẓẓul Ḥusain Khān, Jāgīrdār, of Jaunpur.

Beg. اشتهارات منطبعهٔ گورمنٹ گزٹ اگره مزينه تواريخ متعدده

The author begins by alluding to the notifications which had been issued by the Government of India in the Agra Gazette prohibiting the practice of female infanticide, which was declared to be illegal, and to circular letters which had been addressed to the Rulers of Native States (a list of whom is given) informing them of this prohibition, and requesting their co-operation in carrying the order into effect. He then proceeds to give an account of the prevalence of female infanticide amongst Rajput tribes of India; he describes the cruelty and evil effects of this custom, answers objections that may be urged in extenuation of it, and suggests the best means for its prevention.

Tafaẓẓul Ḥusain Khān is also the author of Shāh i 'ishk, a religious treatise, Calcutta, 1854.

## 25.

7¾ in. by 5½; 7 lines, in neat Nestalik, uniform ng, and apparently in the [Sir Henry M. Elliot.]

### خلاصهٔ معالجات الشافيه

An abstract of the preceding MS., written by the same hand, without date.

Beg. الحمد الله ذى المجد والانعام والصلوٰة والسلام على

## *MATHEMATICS.*

## 26.

Or. 1946.—Foll. 9; 8 in. by 5¼; about 14 lines, 3¾ in. long; written in Nestalik, probably in 1850. [Sir Henry M. Elliot.]

### كهيت ناپ

A treatise on land-measurements, by Gulzārī La'l. See no. 21.

Beg. مساحت زمين كے واسطے قديم سے دو عمل مقرر هين

The work is divided into five Bābs, as follows;

Bāb i. Measurement by the step, said to have been prescribed by Rajah Vikramāditya, B.C. 90, fol. 3*a*. ii. Measurement by the *gaz*, or yard measure of 42 *anguls*, instituted by the Emperor Akbar, fol. 3*b*. iii. Measurement by the chain, under the provisions of Regulation 9 of 1833, fol. 6*a*. iv. Conversion of *bīghas* into acres and square miles, fol. 6*b*. v. Conversion of acres into *bīghas*, fol. 8*b*.

An index of contents is prefixed to the work. The title, name of the author, and date of composition (Nov., A.D. 1850) appear on the first page.

*MEDICINE.*

## 27.

Add. 17948.—Foll. 136; 12½ in. by 9½; 11 lines, 4¾ in. long; written in Nestalik; dated Surat, A.H. 1222 (A.D. 1807).

جامع الفاظ عیسوی

A dictionary of drugs mentioned in the Ikhtiyārāt i Badī'ī, a Persian work on Materia Medica by Ḥājī Zain al-'Aṭṭār. See the Persian Catalogue, p. 469*a*.

The dictionary is written in four columns; the first, in red ink, containing the names as found in the Ikhtiyārāt i Badī'ī, the other three their equivalents in Arabic, Persian and Hindustani. An alphabetical index to the Hindustani column is arranged on the margins, with reference to the numbers of the pages on which the words occur.

This work, as stated in a Persian note at the end, was compiled in Surat, A.H. 1222 (A.D. 1807), at the request of Doctor Pouget (who was in the Bombay Medical Service, 1778—1808).

---

*ALCHEMY.*

## 28.

Add. 17966.—Foll. 259; 10 in. by 5¼; 15 lines, 3¼ in. long; written in a cursive Indian Naskhi, apparently in the 18th century.

A collection of treatises on alchemy and medicine.

The contents of this volume, with the exception of the following treatise, are in Persian. See the Persian Catalogue, p. 486*b*.

Foll. 131—254. تحفة الملوك

A treatise on medicine and magic, without author's name or date of composition.

Beg. لحمد الله رب العالمين والعاقبة المتقين والصلوٰة والسلام على رسوله محمد

The work is written in a peculiar dialect of Hindustani containing a large admixture of Panjabi and Hindi words. It is divided into three chapters (Bāb), subdivided into forty sections (Faṣl), all of which are enumerated at the beginning. The chapters are as follows:

Bāb 1, in twenty-five Faṣls: Common diseases and their treatment, fol. 134*a*. Bāb 2, in five Faṣls: The preparation of particular drugs, of fireworks and perfumes, with notes on female physiognomy, fol. 187*b*. Bāb 3, in ten Faṣls: The use of charms, incantations and amulets for dispelling evil spirits, also as antidotes for the poison of snakes and scorpions, and for other purposes.

---

# ARTS AND GAMES.

## 29.

Add. 8920.—Foll. 105; 12½ in. by 9; 9 lines, 5½ in. long; written in large Nestalik; dated Hansi Cantonment, A.D. 1817.

ترجمه کتاب قواعد ترکسوارون کا

A Hindustani translation of "An Elucida-[illegible]n of several parts of His Majesty's Regula-tions for the Formations a[illegible] Cavalry."

Beg. واسطے اموخت[illegible]

The work of which th[illegible] published by the War O[illegible] an explanation of the "Re[illegible] Formations and Mover[illegible]

which was published 17th June, 1796. The Hindustani translation was made for the use of officers employed in command of regiments of Native Cavalry under the East India Company.

It consists of two parts, divided into chapters (Bāb), each chapter being furnished with an explanatory diagram, carefully drawn and neatly painted in colours. Part I., in thirteen Bābs, deals with the rules for the formation and wheeling of a squadron; Part II., in nineteen Bābs, explains the practical application of these rules. At the end (foll. 91*b*—105*b*) are the Words of Command which occur in the work.

## 30.

Add. 19506.—Foll. 125; 10¼ in. by 7½; 13 lines, 4½ in. long; written in large Nestalik, apparently in the beginning of the 19th century.

### خوان الوان

An Indian cookery-book, by Saiyid Ḥamīd al-Dīn, Bihārī.

Beg. کرورون شکر اور احسان اس خالق کے کہ
جسکے خوان احسان سے هر ایك خاص و عام کو

The author states in the prologue that he made this translation, at the request of Mr. John Gilchrist, from a work (possibly in Persian) entitled Khwān i alwān, substituting in the designation of the chapters the word Khwān for Bāb. He then enumerates the chapters (Khwān), twenty-four in number, comprised in the work. The last chapter (fol. 115*b*) contains a list of words relating to cookery, with a short explanation of each. They are not arranged alphabetically, but appear to have been written in the order in which they occur in the several chapters.

This work is not a translation of a popular cookery-book, described in the Persian Catalogue, p. 490*a*, which has been published several times.

## 31.

Or. 1880.—Foll. 170; 6¼ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850. [Sir Henry M. Elliot.]

I. Foll. 2—134. Iṣṭilāḥāt i Ṣūfīyah. A glossary of Ṣūfī terms in Persian. See the Persian Catalogue, p. 997*b*.

II. Foll. 135—170. پہیلی نامہ

A collection of riddles in verse.

The MS. contains 150 enigmas and charades in verses of two to six lines, the answer to each being written in red ink as the heading to the verse. The Hindustani contains a large admixture of Hindi words, several of the enigmas being entirely in that language. The first is headed:

پہیلی در حمد الہی جل جلالہ و عز شانہ

The following charade on the word گجرا "a bracelet" (fol. 168*b*), is a specimen of those contained in the work:

آدھا بکرا سارا هاتھی
هاتھ بندھا دیکھا یك ساتھی

"I saw clasped on the hand of a companion half a he-goat (*i.e.* the syllable را of بکرا) with the whole of an elephant" (*i.e.* the word گج, a synonym for هاتھی).

# PHILOLOGY.

## *LEXICOGRAPHY.*

## 32.

Royal 16, B. III.—Foll. 23; 12½ in. by 8; a volume of miscellaneous contents.

[THOMAS HYDE.]

Foll. 7—9; 12 in. by 7½; about 33 lines, 4½ in. long; written by a European hand, apparently in the 17th century.

### خالق باری

A rhymed vocabulary of Arabic and Persian words in common use, explained in Hindustani.

Beg. خالق باری سرجنہار واحد ایك بدا کرتار

This popular vocabulary is commonly called Khāliḳ Bārī, from its beginning, and is generally ascribed to Amīr Khusrau, possibly because the name Khusrau occurs in the last line in the printed editions, as follows:

مولوی صاحب سرن پناہ گدا بھکاری خسرو شاہ

Several editions have been lithographed at the native presses. The arrangement of the lines in this MS. differs from that of the printed editions. See Sprenger, Journal of the Asiatic Society of Bengal, vol. xxi., p. 519, and Biblioth. Sprenger, no. 1003.

## 33.

Royal 16, B. XIII.—Foll. 41; 10½ in. by 6¼; 18 lines, 3¾ in. long; written in Nestalik, on English paper, in the 17th century.

[THOMAS HYDE.]

I. Foll. 2—32. A rough alphabetical vocabulary containing Persian verbs conjugated through their main forms, with the Hindustani equivalent written under each.

Beg. آمدن آمدہ بیاید می آید خواهد آمد
آونان آیا آوی آوتا ہی آویگا

It is called in the subscription کتاب آمدن

II. Foll. 33—41. A list of common Persian words arranged by order of subjects, with interlinear Hindustani translation.

## 34.

Or. 1840.—Foll. 293; 5½ in. by 3½; 13 lines, 2 in. long; written in Nestalik, about A.D. 1844. [SIR HENRY M. ELLIOT.]

Extracts from fifty-one Persian MSS.

Foll. 189—263. غرائب اللغات

A glossary of Hindustani words, in alphabetical arrangement, mostly of Hindi origin, with explanations in Persian, by Sirāj al-Dīn ʻAlī Khān, poetically surnamed Ārzū.

Beg. سبحانك لا علم لنا الا ما علمتنا

The author, a noted Persian and Hindustani poet, and a descendant of Shaikh Muḥammad Ghaus, of Gwalior, was born at Agra, A.H. 1101 (A.D. 1690). He settled in Delhi, A.H. 1132, and proceeded thence to Lucknow, A.H. 1168, where he received a pension from the Nawab Shujāʻ al-Daulah, and died the following year, A.H. 1169 (A.D. 1756). See the Persian Catalogue, pp. 501*a* and 1030*a*; Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 226; and Sprenger, Oudh Catalogue, p. 132.

The author states in the preface that this is simply a corrected edition of a work bearing the same title, originally written by "one of the elegant writers of India," یکی از فصحاے ہندوستان

A short account of Ārzū and his works will be found in Beale's Biographical Dictionary, 2nd ed., p. 386.

## 35.

Add. 22128.—Foll. 99; $14\frac{3}{4}$ in. by 10; about 35 lines; written on stout English paper by a European hand, in the 18th century; much faded and discoloured by damp.

"A Vocabulary of words in English and Moorish."

The authorship of this work is not known. The vocabulary is written on one side only of each page, which is ruled in three columns. The first column contains the English words in alphabetical arrangement, the second, their equivalents in Hindustani, or Moorish, as the language commonly spoken by the Muhammadans of India was termed in the 18th and the beginning of the 19th century. The Hindustani words are transliterated phonetically in Roman characters. The third column contains English synonyms, with other meanings of the Hindustani words, and notes, which are occasionally carried on to the blank page on the opposite side.

Prefixed to the vocabulary are a few simple rules of Hindustani etymology, with the heading "A Moors Grammar."

## 36.

Or. 2447 and 2448.—Two uniform volumes, containing respectively foll. 326 and 296; $15\frac{3}{4}$ in. by $10\frac{1}{2}$; written on stout English ruled paper of 42 lines to the page, watermarked 1803, in two columns.

[Rev. T. W. Huthwaite.]

A Hindustani-English dictionary.

The Hindustani words appear to have been written by a native hand, the English equivalents being subsequently filled in by the compiler. The origin of the words, whether Arabic, Persian, or Hindi, is indicated by the initial letter of the language from which the word is taken, written in the Persian character in a separate column.

The first volume contains Hindustani words up to the letter ز inclusive, and consists of 1318 numbered columns. In the second volume, from the letter س, the pages are numbered instead of the columns, the MS. ending at p. 595.

The following pencilled note appears on the last page of the second volume: "Written by the late General Henry Huthwaite at the beginning of this century, while Interpreter at the Court of the Marquis of Hastings, Gov. Genl. of India. Rev. T. W. Huthwaite, 1882." A similar, but somewhat shorter note, occurs also at the end of the first volume.

## 37.

Add. 18889.—Foll. 71; $9\frac{1}{2}$ in. by 6; 13 lines, 4 in. long; written in Nestalik; dated Nagpur, 26th Rabī' I., A.H. 1215 (Aug. A.D. 1800).

شمس البیان فی مصطلحات هندوستان

A collection of Hindustani idioms, explained in Persian, by Muḥammad Isma'īl, poetically surnamed Ṭapish.

Beg. بعد تحمید حضرت سخن افرین که زبان انسان را بانواع مقا قدرت گویائی بخشیده

Mirzā Muḥammad Isma'īl, who is familiarly known as Mirzā Jān, was the son of Mirzā Yūsuf Beg of Bukhara, a soldier by profession, and a descendant of Saiyid Jalāl al-Dīn Bukhārī. He was born at Delhi, but left that city and settled at Lucknow, where he took service under Mirzā Jahāndār Shāh (Jawān-bakht), the eldest son of the Emperor Shāh 'Ālam. Subsequently he went to Bengal, and, according to Nassākh, was for a long time an associate of Nawāb Shams al-

Daulah of Dacca. He afterwards went to Calcutta, and probably died there. He was alive in Sept. 1812, when a reward was awarded for a copy of the "Kooliyat i Ṭapish; the poetical works of Mirza Jan, a living poet," at the "Eleventh Public Disputations" of the College of Fort William. See Roebuck's Annals, p. 339.

Ṭapish studied poetry under Muḥammad Yār Beg, Sā'il, and also under Khwājah Mīr Dard, and, according to Nassākh, was also well versed in Sanskrit. He is the author of a metrical translation of the Bahār i dānish, a Persian romance by Shaikh 'Ināyat Allāh. The last verse of the poem contains the chronogram باغ و بهار, expressing the date of composition, A.H. 1217 (A.D. 1802). It was printed, after his death, at Calcutta, A.D. 1839. It has also been lithographed, Bombay, A.D. 1867, and Lucknow, A.D. 1872. Ṭapish is also said to have written a Rekhtah version of the romance Yūsuf o Zulaikhā.

Sheftah and Bāṭin spell the author's name in their Taẓkirahs تپش, but in the Bahār i dānish it is spelt طپش, and Nassākh states that he had seen some Ghazals, in the author's own handwriting, in which his name is so spelt.

The present work consists of a number of idioms, peculiar to the Hindustani language as it was then spoken at Delhi, alphabetically arranged, with explanations in Persian, and quotations from the works of Hindustani poets in which the idioms occur. The author states in a Persian preface that he had written this work at Murshidabad, A.H. 1208 (A.D. 1793-94), at the request of Nawāb Amīr al-Mulk Shams al-Daulah Aḥmad 'Alī Khān Bahādur. It was printed at Murshidabad, A.H. 1265 (A.D. 1849).

See Garcin de Tassy, Litt. Hind., 2nd ed., Vol. III., p. 219; Sprenger, Oudh Catalogue, p. 297; and Nassākh, Sukhan i shu'arā, p. 362.

## 38.

Or. 399.—Foll. 274; $10\frac{3}{4}$ in. by $6\frac{1}{4}$; 17 lines, $3\frac{3}{4}$ in. long; written in Nestalik; dated 3rd Rajab, A.H. 1234 (May, A.D. 1819).

[George Wm. Hamilton.]

### عجائب اللغات

A Hindustani-Pushtu dictionary, explained in Persian, by Ilahyār, son of Ḥāfiẓ al-Mulk Ḥāfiẓ Raḥmat Khān, Bahādur.

Beg. الحمد لله ... بعد ستائش جناب کبریاے جل و علی

The author, a son of the celebrated Rohilla chief Ḥāfiẓ Raḥmat, composed this work whilst at Bareilly, after the death of his brother Nawab Maḥabbat Khān, which occurred A.H. 1223 (A.D. 1808).

At the end of the work are several chronograms, by the author's son, Muḥammad Ibrāhīm Khān and others, giving A.H. 1228 (A.D. 1813) as the date of composition.

A notice of the author, and a full description of this work, will be found in the Persian Catalogue, p. 517*a*.

## 39.

Or. 2012.—Foll. 220; $10\frac{3}{4}$ in. by $6\frac{1}{4}$; 17 lines, $4\frac{1}{2}$ in. long; written in fair Nestalik; dated Meerut, 23rd Rabī' II., A.H. 1251 (A.D. 1835).

### نخبة اللغات

A Hindustani dictionary explained in Persian, with Arabic equivalents, written in A.H. 1250 (A.D. 1834), by Muḥammad 'Alī, surnamed Ṣadr Amīn, B. Saiyid Aḥmad 'Alī Khān al-Ḳabā'ī al-Badāyūnī.

Beg. ستایش و نیایش مر خالقی را که افراد و احاد

For a description of this work see the Persian Catalogue, p. 997*b*.

*GRAMMAR.*

## 40.

Add. 7045.—Foll. 167; 10 in. by $7\frac{3}{4}$; a volume containing miscellaneous grammatical treatises. [Mrs. M. B. Williamson.]

Foll. 144—167; loosely written by a European hand, on English paper, in the 18th century.

"Rudiments of the Hindostan Language," containing elementary rules on etymology, with a few dialogues, and a translation from the Persian of the first tale in the Ṭūṭī-nāmah, or "Tales of a Parrot," in English and Hindustani.

The author of this grammar is not known.

The volume bears the book-plate of the Rev. John Hadden Hindley. The following title is written on the fly-leaf by a different hand: "The Persian Moonshee's Manual for teaching the rudiments of the Hindoostanee Language. Hindoostanee and English."

## 41.

Add. 5656.—Foll. 27; $9\frac{1}{2}$ in. by $6\frac{3}{4}$; about 15 lines, written in the 18th century. [N. B. Halhed.]

A fair copy of the preceding MS. The Hindustani words are in the handwriting of a native scribe. On the fly-leaf is written "Grammar of the Moors or Hindostany."

# PROVERBS.

## 42.

Or. 3224—3226.—Three uniform volumes, containing respectively foll. 539, 550 and 286; 12 in. by $7\frac{1}{4}$; 17 lines, 5 in. long; written in neat Nestalik, with ruled margins, apparently in the 19th century.

ممتاز الامثال

A collection of proverbs, with illustrative tales, compiled by Faiẓ 'Alī Khān, Nawab of Jhajhar.

Beg. تعریف بیشمار اوس پروردگار کو سزاور ہی
که جسنے تمام مخلوقات اپنے مین انسان کو

Nawab Faiẓ 'Alī Khān, whose titles are Āṣaf al-Daulah Muntāz al-Mulk, Hizbar i Jang, and whose poetical name is Mumtāz, was the grandfather of Nawab 'Abd al-Raḥmān Khān, of Jhajhar, who was hanged at Delhi in 1857 for rebellion during the Mutiny.

These three volumes contain a total number of 2979 proverbs, popular sayings, and idioms, the origin or application of each of which is illustrated by tales or poetical quotations. The work has been written progressively. Having completed the first volume (742 tales), the compiler made a fresh collection of proverbs and illustrative tales in a second volume (nos. 743 to 2509), and a still further collection in a third volume, which ends unfinished at no. 2979. The tales in the last two volumes are considerably abridged.

A carefully prepared index is prefixed to each volume. The proverbs are arranged in a rough alphabetical order by their initial letters, each being neatly written in a ruled square, with three references superscribed in red ink. The first gives the number of the tale in which the proverb occurs; the second its position, *i.e.* if the proverb is quoted at the beginning of the tale it is indicated by the letter س, and if introduced in the course of the tale, by the letter ه. The third reference is to the number of the page in the volume.

# POETRY.

*POETS OF THE DECCAN.*

## 43.

Add. 26528.—Foll. 49; 10⅛ in. by 5⅜; 15 lines, 3½ in. long; written in Nestalik, apparently in the 18th century.

[Wm. Erskine.]

### قصهٔ شاه بهرام و بانو حسن

The story of Bahrām, King of Persia, and the fairy Bānū Ḥusn. A Maṣnawī in Dakhani verse, by Daulat.

Beg. الهی جگت کا کرنہار تون
غریبان یتیمان کا اودھار تون

The prologue contains short ascriptions of praise to God, Muḥammad, the four Caliphs, and Shāh ʿĀlam, the author's spiritual adviser (پیر). The hero of this fairy-tale, Prince Bahrām, is generally known by the name Bahrāmgor, from his fondness for hunting wild asses (گور) and other animals. The story deals with his strange adventures in the country of Dew i safed, the king of the *dews*, or demons, and his falling in love with, and eventually marrying, Bānū Ḥusn, a fairy who used to frequent the palace gardens.

The story, as stated in the prologue, is taken from the Persian. (See Persian Catalogue, p. 877*b*.) An Urdu prose version by Farkhand ʿAlī, first printed at Delhi, A.D. 1868, has gained great popularity. There are also two translations in Panjabi verse, one by Gopāl Singh, the other by Imām Bakhsh.

There is another version of this romance, also in Dakhani verse, written A.H. 1081 (A.D. 1670-71), by a poet called Ṭabʿī (see no. 50, art. ii.), which bears the title of Ḳiṣṣah i Bahrām o Gulandām. Sprenger (Oudh Catalogue, p. 608) notices a copy of another version, in Rekhtah, composed by Shāh Ḥusain Ḥaḳīḳat in A.H. 1225 (A.D. 1810).

No record of the author of this MS. has been found. His Takhallus, the number of distichs in the poem (1400), and the date of the completion of the work, A.H. 1050 (A.D. 1640), are given in the author's epilogue.

## 44.

Add. 26534.—Foll. 128; 8⅛ in. by 5½; 12 lines, 3½ in. long; dated 7th August 1807.

[Wm. Erskine.]

### બેહેરામગોર પાદશાહનો કીશો

The same work, in Gujarati characters.

This copy, which was written for Mr. Erskine, is from an imperfect MS. It begins in the middle of the prologue (fol. 3*b*, line 10 of the preceding):

જૂબાં પર બચૈન ઉહે આતા ચલા
ઈચો મજમૂન ખૂશતર બનાતા ચલા

It is also imperfect at the end, breaking off at line 12, fol. 48*b* of the preceding MS.

In this copy the poem is divided into cantos, each with a Gujarati heading in red ink.

Copyist: Rustamjī Pālanjī, રૂશતમજી પાલણજી.

## 45.

Or. 1059.—Foll. 191; 6½ in. by 4¼; 11 lines as far as fol. 115, then 13 lines, 3¼ in. long; written in Naskhi, with ruled margins, apparently in the 18th century.

## گلشن عشق

The story of Prince Manohar, and Madhumālatī. A Maṣnawī in Dakhani verse, by Nuṣratī.

Beg. صفت اوسکی قدرتکی اول سراون
دھریا جسنے یو گلشن عشق ناو

Nothing is known of the author, except that he was a Brahman poet of the Deccan, who wrote under the Takhalluṣ Nuṣratī, and was a favourite and associate of ʻAlī ʻĀdil Shāh II., of Bijapur, who ascended the throne A.H. 1067 (A.D. 1656), and died A.H. 1083 (A.D. 1672).

The romance is preceded by a long prologue, in which is a eulogy of the author's patron, the Sulṭān of Bijapur. The first page of the MS., consisting of six distichs, is missing, but has been supplied on an additional leaf, by a different hand, in Nestalik. The MS. is imperfect, the latter part of the epilogue being wanting. The last two folios are written by another hand, in Shikastah-āmez.

Copies of this work are to be found in the Bodleian library (also imperfect) and in the Library of the Royal Asiatic Society, London. The latter is dated 7th Rabīʻ I., A.H. 1164 (Jan., A.D. 1751). See also Stewart's Catalogue, p. 179; Sprenger, Oudh Catalogue, p. 630; and Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 485.

The date of composition, A.H. 1068 (A.D. 1657-58) is expressed in the following chronogram, found in a copy of this work mentioned by Sprenger:

کہا اسکی تاریخ یو ھجرتی
مبارك یو ھی ھدیۂ نصرتی

# 46.

Add. 26527.—Foll. 220; 9 in. by 5¾; 14 lines, 4 in. long; written in Naskhi, with ruled margins, apparently in the 18th century. [Wm. Erskine.]

## علی نامہ

An historical account of the reign of ʻAlī ʻĀdil Shāh II., of Bijapur, by Nuṣratī. See the preceding work.

Beg. حمد اول ھی خدا کا کہ جنّے روز ازل
دیا ھی ھمت مردان کون جو توفیق سو بل

This poem, written in Dakhani verse, consisting chiefly of Maṣnawīs, with a few Ḳaṣīdahs and Maṭlaʻs, contains a eulogistic account of the deeds of the Sulṭān ʻAlī ʻĀdil Shāh I., written during the reign of that monarch (A.H. 1067—83).

A copy of this work is mentioned in Stewart's Catalogue, p. 178, but is erroneously described as relating to ʻAlī ʻĀdil Shāh I., instead of to the second monarch of that name.

The following note is written on the flyleaf: "For Mr. Erskine. Alee Nama, a poem by Nusserittee."

# 47.

Or. 86.—Foll. 140; 9½ in. by 5½; 13 lines, 4 in. long; written in Naskhi, with ruled margins; dated 10th Muḥarram, A.H. 1159 (Feb., A.D. 1746).

## قصۂ سیف الملوك

The romance of Saif al-mulūk, the son of the King of Egypt, and Badīʻ al-Jamāl, the Princess of China. A Maṣnawī in Dakhani verse, by Ghauwāṣī.

Beg. الہی جگت کا الہی سو تون
کرنہار جم بادشاہ ھی سو تون

The author, who is only known by the above Takhalluṣ, was a Shīʻah poet who lived in the time of ʻAbd Allāh Ḳuṭb Shāh, Sulṭān of Golconda, in Haidarabad (who reigned A.H. 1020—1083). He is also the author of a Dakhani translation of the Ṭūṭī-nāmah (see no. 54, art. ii.).

This popular romance is probably taken from the Persian version of one of the Arabian Nights tales (see the Persian Catalogue, p. 764*b*). Two Panjabi versions have been published, one by Luṭf 'Alī, the other, entitled بديع الجمال, by Imām Bakhsh. There is also a Sindhi version by Bahār Bapaṛ and 'Abd al-Raḥmān, and one in Pushtu by Aḥmad. Garcin de Tassy also notices a prose version of this romance by Manṣūr 'Alī. (See Litt. Hind., vol. ii., p. 278.)

The prologue contains poems in praise of God, Muḥammad, the four Caliphs, Abū Bakr, 'Umar, 'Uṣmān, and 'Alī, of 'Abd al-Ḳādir, Jīlānī, and other saints, and of the Sulṭān 'Abd Allāh.

The volume contains sixteen full-page miniatures, and 187 smaller ones, several of which occupy half a page or more.

The author introduces his name in the eighteenth couplet of the first poem (fol. 1*b*) :

غواصی جو تج دار کا خاك هی
تیری بانکا محض خا شاك هی

This work was printed at Bombay, A.H. 1290 (A.D. 1873). The latter part of the printed edition differs somewhat from this MS., and contains some additional verses.

## 48.

Or. 2716.—Foll. 81 ; 10½ in. by 6¾ ; 15 lines, 5½ in. long; written in bold Nestalik ; dated 21st Ṣafar, A.H. 1207 (Oct., A.D. 1792).

[Dr. Burnell.]

### قصهٔ رضوان شاه و روح افزا

The story of Riẓwān Shāh, Prince of China, and the fairy princess Rūḥ-afzā. A Masnawī in Dakhani verse, by Fā'iz.

Beg. اول نام حق کا لے بولون سخن
بندهون اوسکی توحید کهولون سخن

The author, of whom no record has been found, introduces his Takhallus in the prologue (fol. 5*b*), and states that he composed this romance in Dakhani verse from a Persian work in prose.

The date of composition, A.H. 1094 (A.D. 1683) is given in the following lines at the end :

اتها جسوقت سال هجرت هزار
اوس اوپر نود اوسکی اوپر چهار
هوا قصه رضوان شه تمام
نبی هور علی پر هزاران سلام

Garcin de Tassy notices a prose version of this romance by Ashk, entitled Gulzār i Chīn. See Litt. Hind., 2nd ed., vol. i., pp. 239 and 439 ; also Stewart's Catalogue, p. 179, and Sprenger, Oudh Catalogue, p. 606.

Appended to the MS. is a specimen page and title-page of an edition of this work, edited, with a running glossary in Urdu, by Major M. W. Carr, and printed in Madras, A.D. 1870. On the title-page is written the following note : "Major Carr was drowned nr. Goa, Janry. 13, 1871, and nothing more was printed." On the fly-leaf appears the following note by Dr. Burnell : "This is a poem in Dakhnī Hindusthānī and is the text wh. Major Carr proposed to edit. This MS. is from his Library. A. B."

## 49.

Or. 2717.—Foll. 67 ; 8 in. by 5 ; 9 lines, 3½ in. long; written in Nestalik on different coloured sheets of paper; dated Mysore, A.D. 1870. [Dr. Burnell.]

### قصهٔ بیبی مریم

The story of the Virgin Mary.

This work, in Dakhani verse, of unknown authorship, contains the story of the Virgin Mary and the birth of Christ, as narrated in

the Koran. At the concluding part of the poem there is a short account of some of the miracles of Christ.

This copy appears to have been made from an imperfect MS., and commences :

ششم باب ایمین کہون با صفات
ہین عیسیٰ کے اوسمین کیتك معجزات

An edition of this poem, in modern Hindustani verse, was made by 'Alī Bakhsh, who is also called Saiyid Barakat 'Alī, in Shawwāl, A.H. 1290 (Dec., A.D. 1873), and was lithographed in Bombay, A.H. 1296 (A.H. 1879). The original text of this work has been very closely retained, the main difference being the substitution of Urdu words and inflections for Dakhani.

Another Dakhani poem on the same subject, written by Ghulām Aḥmad, was published at Madras, A.D. 1870 (?), as one of a collection of eight poems entitled مجموعۂ قصص.

Garcin de Tassy mentions a copy of this poem. See Litt. Hind., 2nd ed., vol. iii., p. 469.

Copyist : میر معین الدین

On the inside of the cover is a note by Dr. Burnell, dated Jan. 1872, stating that Major Carr (who was drowned at Goa in 1871) had intended to edit this text.

## 50.

Add. 10590.—Foll. 178; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 14 and 17 lines, $3\frac{3}{8}$ in. long; written in Naskhi, apparently in the 18th century.

I. Foll. 1—26. جنگ نامۂ حیدر

An account of the wars of 'Alī, the son-in-law of Muḥammad. A poem in Dakhani verse, by Saiyid Ashraf.

Beg. خداوند اکبر ہی صاحب کریم
کہ جسکا محمد ہی نائب مقیم

The author introduces his name at the end of the poem, and states that it contains 806 distichs, and was written in A.H. 1125 (A.D. 1713).

II. Foll. 27—73. قصۂ بہرام و گلاندام

The story of Prince Bahrām and Gulandām : a Maṣnawī in Dakhani verse, by Ṭab'ī.

Beg. الہی یو طبعی تیرا داس ہی
دے ایمان اسکو تیرا آس ہی

For another version of the fairy story of Bahrāmgor and Bānū Ḥusn, see no. 43. In this work the heroine Gulandām is a princess of India, instead of the fairy Bānū Ḥusn. See the Persian Catalogue, p. 734*a*.

The author, of whom nothing is known, states in the concluding lines of the poem that it contains 1340 distichs, and was composed in forty days, A.H. 1081 (A.D. 1670-1671). The work is dedicated to Shāh Abū al-Ḥasan, the last of the Ḳuṭb Shāhī Sultans of Golconda. As this monarch did not ascend the throne of Haiderabad till A.H. 1083, it is possible that the prologue was written some time after the poem.

See Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 194, and Sprenger, Oudh Catalogue, pp. 639 and 643.

Copyist : سید مظفر

III. Foll. 74—178. هشت بہشت, or "The Eight Paradises."

A poem on the loves of Bahrām, apparently in imitation of Amīr Khusrau's Persian poem bearing the same title, by Muḥammad Shāh.

Beg. سراون تجھ جو تون ہی پاك معبود
ہوا سب خلق و عالم تجسون موجود

The author gives his name in the epilogue (fol. 177*b*), and states at the end of the poem that the work consists of 3250 distichs. The poem bears no date, but in the prologue there is a eulogy on the author's patron, Muḥammad 'Ādil Shāh of Bijapur, who reigned A.H. 1036—1067 (A.D. 1626—1656).

## 51.

Add. 24056.—Foll. 134; 8 in. by $6\frac{1}{4}$; 11 lines, $3\frac{3}{4}$ in. long; written in Nestalik, with ruled margins; dated بوین پلی, near Haidarabad, 29th Rabī' I., A.H. 1243 (20th Oct., A.D. 1827).

### دیوان ولی

The Dīwān of Walī.

Beg. گیتا هون تیرے نام کون مین ورد زبان کا
گیتا هون تیرے شکر کون عنوان بیان کا

Shāh Walī Allāh, poetically surnamed Walī, the most celebrated of the poets of the Deccan, was a native of Ahmadabad in Gujarat, and a descendant of the saint Shāh Wajīh al-Dīn, in praise of whom he has written a Ḳaṣīdah and a Tarjī'band poem. There appears to be some uncertainty as to his real name, for, though the majority of native biographers call him Shāh Walī Allāh, he is called Walī Muḥammad by some, and Shams Walī Allāh by Āzād, Karīm, and one or two others. Muḥammad Manẓūr, the editor of his Kulliyāt, Bombay, 1874, styles him Muḥammad Walī al-Dīn in the colophon, and Ṣaghīr, the author of the Taẕkirah Jalwah i khijr (see p. 79), is of opinion that his name was Shams al-Dīn, as given in the following distich of the author's Dīwān (fol. 11*a*).

هر طرف هی جگ مین روشن نام شمس الدین کا
چین مین هی شور تیری آبروئی چین کا

It is, however, highly improbable that the poet should use such laudatory language when speaking of himself; the allusion is clearly to some other well-known personage. Mīr Taḳī states in his Taẕkirah, Nikāt al-shu'arā, that Walī was born in Aurangabad, but this is generally acknowledged to be a mistake.

Walī visited Delhi about the year A.H. 1112 (A.D. 1700), during the reign of the Emperor Aurangzīb, and there became a pupil of Shāh Sa'd Allāh, Gulshan, a celebrated Persian poet (who died about A.H. 1140 or 1141). At his suggestion Walī began to imitate the Persian poets in writing a Dīwān in Hindustani, a style of poetical composition which till then had not been attempted by any Hindustani poet. He appears to have returned to his native country and there completed the Dīwān, after which he went back with it to Delhi, in the third year of the reign of Muḥammad Shāh, *i.e.* A.H. 1134 (A.D. 1722). See Āzād, Āb i ḥayāt, p. 93. Beale, in his notice of this poet under the names Walī and Ḥātim (Biographical Dict., 2nd ed., pp. 414 and 159), states that Walī took his Dīwān to Delhi "in A.D. 1720, A.H. 1132." He does not, however, give any authority for this statement. No other particulars are known of the life of Walī.

The Dīwān (or Kulliyāt) of Walī consists of Ghazals, arranged in alphabetical order, with several Mustazād, Mukhammas, Tarjī'band, Rubā'īs, and other poems. They are written in the peculiar style of Hindustani spoken in those days, in which Hindi words greatly predominate, with inflexional forms now quite obsolete.

The Dīwān, edited by Garcin de Tassy, was printed in Paris, 1834, followed by a French translation of several of the poems, with notes, and an account of the author, Paris, 1836. Muḥammad Manẓūr published a lithographed edition in Bombay, 1874, and another edition, by Munshī Nawal Kishore, was printed in Lucknow, 1878, from a MS. in the library of Nawab Muḥammad Mardān 'Alī Khān, formerly Dīwān and Prime Minister of Marwar. To this edition was subsequently added an appendix in 1880, containing some additional Ghazals under the letters ا and ل, and a Ḳaṣīdah, which were supplied by Mr. Hoey, formerly City Magistrate of Lucknow.

The present MS. contains only the Ghazals, the arrangement of the verses of which differs from that in the printed editions.

There is a copy of the Dīwān in the Bodleian Library. Copies are noticed in Sprenger's Catalogue, p. 641, as also of a Maṣnawī by Walī, entitled قصهٔ زن, which does not appear in any published edition of his works.

For the principal notices of this poet see Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 281; Āzād, Āb i ḥayāt, p. 89; and the Allahabad Review, vol. ii., no. 8, p. 111.

Copyist: محمد برهان الدين

## 52.

Or. 382.—Foll. 211; 9½ in. by 6; 10 lines, 3¾ in. long; written in Nestalik, with ruled margins, apparently at the close of the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

### كليات زتّلنامهٔ مير جعفر زتّلى

The Kulliyāt, or Collected works of Zaṭalī.

Mīr Muḥammad Ja'far, surnamed Zaṭalī, or "the Jester," was a native of Narnaul, and lived at Delhi during the reign of the Emperor Aurangzīb (who died A.H. 1118, A.D. 1707) and of his successors Shāh 'Ālam and Farrukhsiyar.

The Kulliyāt of Zaṭalī consists of both prose and verse compositions, written partly in Persian, and partly in a style of Hindustani peculiar to himself, occasionally hardly intelligible. It consists of letters, satires, eulogies on the Emperors Aurangzīb and Shāh 'Ālam, Ghazals, Maṣnawīs, Ḳaṣīdahs, witticisms and humorous pieces, and Fālnāmahs, or astrological treatises. Several of his works are of an indecent nature. The first piece is in Persian, and bears the title مناظرهٔ ملا ساهو و مير جعفر رحمت الله عليه. It begins:

رسائی کوش و هوش منهیان خدا

Amongst his poems are satires on Mirzā Ẓū al-Faḳār Beg, Kotwāl of Delhi (foll. 22*b* and 121*b*), and his daughter Chandah (fol. 17*a*); a satire on Muḥammad Kām-bakhsh, the youngest son of Aurangzīb, who died in battle with his brother Shāh 'Ālam near Haidarabad, A.H. 1119, A.D. 1708 (fol. 110*a*); a eulogy on Aurangzīb (fol. 172*b*), and an elegy on his death (fol. 184*a*); also eulogies on Shāh 'Ālam (fol. 187*a*).

The Kulliyāt was lithographed in Bombay, 1853 and 1857, and in Delhi, 1873. In these editions the arrangement of the various compositions differs from that in this MS. The author's Takhalluṣ is variously spelt as زتّلى, زتّلّى, and زطلى.

See Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 337.

## 53.

Or. 381.—Foll. 92; 9¾ in. by 6; 13 lines, 3¾ in. long; written in Nestalik, with ruled margins, apparently about the beginning of the 18th century. [Geo. Wm. Hamilton.]

I. Foll. 2*b*. ديوان يكرو

The Dīwān of Yakrū.

Beg. ذكر تيرا جب ستى اكسير دلان كا
مجهه قلب كى تئين حكم هى تب نقدروان كا

No record has been found of this poet, except that his name was 'Abd al-Wahhāb, and that he was a pupil of Shāh Najm al-Dīn, Ābrū, of Delhi (who died about the middle of the 12th century A.H).

The Dīwān consists of Ghazals in alphabetical arrangement, written in the archaic form of language peculiar to the earlier Hindustani poets. A few miscellaneous poems are appended.

A copy of this work, with a different beginning, is mentioned by Sprenger, Oudh Catalogue, p. 642.

II. Fol. 61*b*. دیوان مبتلا

The Diwān of Mubtalā.

Beg. اوس مکھ کی خوبی چاکل لالا سین کہونگا
انکھیان کی صفت رکس شہلا سین کہونگا

'Ubaid Allāh Khān, whose Takhalluṣ is Mubtalā, does not appear to be noticed in any of the Hindustani Tazkirahs. His name, as also that of his father, Mīr Jumlah, is supplied by the copyist at the end of the MS., as follows: تمت تمام شد دیوان ریخته عبید الله خان تخلص مبتلا پسر میر جمله بتاریخ نوزدهم شهر شعبان المعظم در عهد احمد شاه بادشاه ابدالی

This Mīr Jumlah was probably the Ṣūbedār of Bihar of that name, who died in the thirteenth year of the reign of the Emperor Muḥammad Shāh, *i.e.* A.H. 1144 (A.D. 1731). See Beale's Biographical Dict., 2nd ed., p. 251.

These two Dīwāns are written by the same hand. According to the subscriptions by the copyist at the end of each Dīwān, it appears that the first was written on the 12th, the second on the 19th, of Sha'bān (the year not given), during the reign of Aḥmad Shāh Abdālī, *i.e.* between the years A.H. 1170 (A.D. 1757), when Shāh Durrānī assumed the throne of Delhi, and A.H. 1174 (A.D. 1761), when he returned to his own country, after the battle of Panipat.

## 54.

Add. 26529.—Foll. 196; 9 in. by $4\frac{3}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written in inelegant Nestalik, and dated A.H. 1170 (A.D. 1756-57) and 1172 (A.D. 1759). [Wm. Erskine.]

I. Foll. 1—31. Tales of a merchant's wife and her lovers, in Dakhani verse, by Saiyid 'Abd Allāh, poetically surnamed Ḳiyāsī.

Beg. قصه کتا هون مین عجب هر سخن گوهر سار کا
کیسے کری هی چهند او دیکهو تماشانار کا

These tales, which do not appear to have any title, deal with the unfaithfulness of a merchant's wife during her husband's absence, and are probably written in imitation of the Totā-kahānī, or "Tales of a Parrot." The author has given his name and Takhalluṣ, and the date of composition, 11th Shawwāl, A.H. 1164 (Sept., A.D. 1751), in the epilogue, in the following lines:

انهها سن ایگیارا سو چوستاویه سال
بتاریخ ایگیاراوما ماه شوال
سیدی عبد الله نے یو قصه بنا
کیا خوش سننهار کتین سنا
سیدی عبد الله کرکے میرا هی ناون
تخلص قیاسی ککردال [?] ناون

A Persian Rubā'ī, by a different hand, is scribbled in Shikastah at the end of the poem.

II. Foll. 32—194. طوطی نامه

The Tales of a Parrot. A Masnawī in Dakhani verse, by Ghauwāṣī. See no. 47.

Beg. خدایا جو دانا هی تون غیب کا
هی سنار بندیان کیری عیب کا

These tales were translated from the Persian Ṭūṭī-nāmah of Ẓiyā'ī Nakhshabī (see the Persian Catalogue, p. 753*a*) during the reign of Sultan 'Abd Allāh Ḳuṭb Shāh of Golconda (A.D. 1611—1672). The prologue contains a long eulogy of this sovereign.

Ghauwāṣī has introduced his name in a distich, which is repeated at the end of each tale. The date of composition, 1st Rajab, A.H. 1049 (Oct., A.D. 1639) is stated in the author's epilogue (fol. 193*b*) in the following lines:

هوئی بخشش حضرت تے جب مجه مدد
دیا مین اسے تو رواج اس سند
برس یك هزار هور چالیس په نو
هوئی تهی یو موتیان پرویا هون تو
لطافت بهری مثنوی یو عجب
مرتب کیا خوش مین پهلی رجب

The whole of the MS. has been copied by the same hand. The first work is dated A.H. 1170; the second, 22nd Ẕi'lḳa'dah, A.H. 1172.

Copyist: شیخ ابو محمد قادری

On fol. 1*b* is a pencilled note, apparently taken from a notice of a copy of this work in Stewart's Catalogue, p. 180, which runs as follows: "Author, Avary. Dedicated to Sultān Abd Allah Cutb Shāh, . . . 1653." See also Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 494, and Sprenger, Oudh Catalogue, p. 608.

## 55.

Add. 26530.—Foll. 57; 8½ in. by 6½; written by different hands in various characters, apparently in the 18th century.

[Wm. Erskine.]

I. Foll. 3—31. قصۂ لعل و گوهر

The story of Prince Ruby and Princess Pearl. A Maṣnawī in Dakhani verse, by 'Ājiz.

Beg. الهی دے مجهے رنگین بیانی
عطا کر مجکو یاقوت معانی

This love-story has been lithographed, as one of a collection of tales in verse, Bombay, 1872, and Madras, 1873.

See Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 168, and Sprenger, Oudh Catalogue, p. 599.

II. Foll. 33—38. شوهر نامه

A treatise, in Dakhani verse, on the duties of husbands and wives, according to the Muḥammadan law, by Ṣābir.

Beg. اول حمد بولون مین کرتار کا
دهنئے هی او دو جگ کے سینسار کا

The author's poetical name, Ṣābir, the number of distichs in the poem, 125, and the date of composition, A.H. 1156 (A.D. 1743) are stated in the epilogue.

Prefixed to the poem are three distichs by a different hand. The date of transcription, Jumāda I., A.H. 1187 (A.D. 1773), is given in the colophon.

Copyist: سید عبد الله ساکن دامت

III. Foll. 39—48. A religious poem, written in Naskhi, in an obscure form of Dakhani. There are several emendations and marginal notes by a difierent hand.

On the last page is a medical prescription in Persian.

IV. Fol. 49. A few distichs in Persian and Hindustani. In a note in Mr. Erskine's handwriting on fol. 1*b*, which gives the contents of this volume, these poems are said to be by "Hafiz Daood of Bombay."

V. Fol. 50. A Persian Ghazal by Muḥammad Salim, whose Takhalluṣ is Miskīn.

VI. Fol. 51. A Hindustani poem, also said to be by "Hafiz Daood of Bombay."

VII. Foll. 52—57. A fragment of a Maṣnawī in Dakhani verse, by Ghauwāṣī (see no. 47). This incomplete MS. contains eulogies on Muḥammad, 'Alī, the four Caliphs, the saint 'Abd al-Ḳādir Jīlānī, and the poet's patron, Sultan 'Abd Allāh Ḳuṭb Shāh of Golconda. The author's name occurs in fol. 57*a*. The poem begins:

اول حمد واجب هی کرتار کا
دو عالم کا وارث خریدار کا

## 56.

Add. 18423.—Foll. 146; 10 in. by 6¼; 11 lines, 4¼ in. long; written in Nestalik, and dated 11th Rajab, 1188 (A.D. 1774).

[Wm. Yule.]

A collection of four tales in Maṣnawī verse, by Roshan 'Alī.

I. Foll. 3—48. قصهٔ لعل و هیرا

The story of Prince Ruby and Princess Diamond.

This romance has been apparently copied from an imperfect MS. It begins abruptly:

که اورنگ منصف کا عادل هی تو
او کشور دو عالم کا عامل هی تو

II. Foll. 49—82. قصهٔ راجا چترمکٹ و رانی چندرکرن

The story of Rājā Chitramukuṭ and Rānī Chandrakiran.

Beg. یهی کرتا هون مین دل کو تسلی
جدهر دیکهو اودهر اسکی تجلی

For a prose version of this romance, written by Munshī Saman La'l in A.D. 1847, see no. 80.

III. Foll. 83—111. قصهٔ طوطا و مینا

The story of the parrot and the "mainā."

Beg. بنام خداوند بخشنده ها
شنو شرح این قصه بندها

At the end of this poem appears the date of transcription, A.H. 1188.

IV. Foll. 112—146. قصهٔ جمجمه

The story of King Jumjumah and the miracles worked on him by Christ.

Beg. الهی لاشریکی فرد یکتا
گو رهی هر کیا هی لاست همتا

There is another metrical version of this story, written by Aḥmad 'Alī of Sivarajpur, which has been lithographed at Lucknow and other places.

The title جنگ نامهٔ روشن علی is written on the fly-leaf, probably the title of another poem of Roshan 'Alī's, which might have originally formed part of this collection.

The first page of the MS. has the name "Claud Martin" stamped on it.

## 57.

EGERTON, 1039.—Foll. 334; 13½ in. by 8; 17 lines, 6 in. long; written in Nestalik, with ruled margins, apparently early in the 19th century.

### کلیات سودا

The Kulliyāt, or Collected Works, of Saudā.

Mirzā Muḥammad Rafī', poetically surnamed Saudā, is universally considered to be the greatest of Hindustani poets. His ancestors were of Kabul, and followed the military profession. His father, Mirzā Muḥammad Shafī', left his native home, and settled as a merchant at Delhi, where Saudā was born, A.H. 1125 (A.D. 1713), according to Āzād (Āb i ḥayāt, p. 151). He was at first a pupil of Sulaimān Ḳulī Khān, Widād, and afterwards of Shāh Ḥātim (Shaikh Ẓuhūr al-Dīn). He also gained much experience in writing poetry by companionship with Sirāj al-Dīn 'Alī Khān, Ārzū, a Persian poet of considerable note (see no. 34). Saudā's compositions soon brought him into notoriety at Delhi, and he became a universal favourite at the court of the Emperor Shāh 'Ālam, who was himself a poet, and used to submit his verses to Saudā for correction.

Saudā left Delhi when about sixty years of age, and, after a short residence at the court of Nawab Bangash Khān of Farukhabad, he finally settled at Lucknow, A.H. 1185 (A.D. 1772), where he entered the service of Nawab Shujā' al-Daulah. On the death of the Nawab, his son and successor, Nawab Āṣaf al-Daulah, granted Saudā an annual stipend of Rs. 6000, and conferred on him the title of مالك الشعرا, or "Prince of poets." Saudā died at Lucknow A.H. 1195 (A.D. 1781) at the age of seventy, and was buried in that city. Nassākh (Ganj, p. 25) has written a chronogram in which the date of his death is expressed by the words سودا جوهرِ فضل.

Nāsikh also (see his Kulliyāt, p. 220) has the following chronogram:—

گفتم سال وفاتش ناسخ
مشاعر هندوستان واویلا

The principal notices of Saudā are those of Muḥammad Ḥusain; Āzād in Āb i ḥayāt, pp. 151—183; Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 66; and the Allahabad Review, vol. iii., no. 4 (April, 1892).

Saudā was versed in all kinds of poetical composition, but chiefly excelled in satires, of which form of Hindustani poetry he is said to have been the originator, and in which he stands unsurpassed by any poet. According to Āzād, Saudā also wrote a prose translation of the Maṣnawī Shu'lah i 'ishḳ of Mīr Taḳī (see no. 63) and a Taẓkirah of Hindustani poets. See Āb i ḥayāt, pp. 23 and 155.

The Kulliyāt of Saudā was first published in Calcutta, 1803, and in 1810 a volume of selections from that poet's works was printed under the editorship of Munshīs of the College of Fort William. A revised edition, with additional Ḳaṣīdahs and Ghazals, was printed, Calcutta, 1847. An English translation of a portion of the selections, which had been prescribed as a text-book for the High Proficiency Examination in Urdu, was published by Captain Major Henry Court, Simla, 1872, and an edition of these poems, edited by Captain H. S. Jarrett, was printed at Calcutta, 1875.

Several editions of the Kulliyāt have been lithographed at Delhi and at Cawnpore, also selections from the Ḳaṣīdahs, at Agra, 1860, and at Lucknow, 1868.

The contents of this MS. are:—

I. Fol. 3*b*. Saudā's preface, written in Persian. See p. 51 of the Cawnpore edition of the Kulliyāt, of 1873.

Beg. رفیع ترین کلامی که رفعت بخش دیباچهٔ سخن تواند شد

II. Foll. 5*b*. Dīwān of Ghazals, some in Persian, arranged alphabetically. Appended to the Dīwān are Fardīs, or detached distichs, fol. 140*b*; Rubā'īs, or quatrains, fol. 141*b*; and Ḳiṭ'ahs, or chronogrammatic poems, fol. 143*a*. These constitute the fourth Dīwān of the Cawnpore edition of 1873, contained in pp. 188—316.

Beg. مقدور نہیں اوسکی تجلّی کی بیان کا
جو شمع سراپا ہو اگر صرف زبان کا

III. Fol. 150*b*. Dīwān of Ḳaṣīdahs, a few of which are in Persian. These poems are held in great estimation, and consist chiefly of panegyrics of Nawab Āṣaf al-Daulah and of men of high rank at Delhi and Lucknow. These form the first Dīwān in the Cawnpore edition of 1873, pp. 52—117.

Beg. ہوا جب کفر ثابت ہی وہ تہغائی مسلمانی
نہ ٹوٹی شیخ سے زنار تسبیح سلیمانی

Appended to the Dīwān are a few Maṣnawīs, fol. 235*b*; Mukhammasāt, or stanzas of five lines each, fol. 262*b*; and a Tarji'-band (called Tarkīb-band in this MS.) or satire on Mīr Ẓāhik, the father of the famous poet Mīr Ḥasan, fol. 302*a*. The two last occupy pp. 323—368 in the Cawnpore edition.

IV. Fol. 307*a*. Maṣnawīs, consisting mostly of satires, with anecdotes, witticisms, and eulogies. These, with the Maṣnawīs alluded to above, form the second Dīwān in the Cawnpore edition, pp. 117—174.

Beg. میرا دل نام پر اوسکی ہی شیدا
کیا ہی جننے حسن و عشق پیدا

V. Fol. 321*b*. Verses by Mīr, with amplifications by Saudā, and an introductory preface in Persian; a Salām poem, fol. 322*a*; two letters addressed to the poet Mīr, one in verse, the other in prose, fol. 326*a*; and a Marsiyah, fol. 327*a*. These compositions form the opening portion of the Dīwān of Marsiyahs in pp. 369—379 (margin) of the

Cawnpore edition. The Persian preface appears to have been taken from an imperfect copy, as it begins abruptly in the middle.

The printed edition of the Kulliyāt contains, in addition to these works, a collection of Pahelīs, or riddles, a large number of additional Marṣiyahs and Salāms, a Persian Dīwān, and a work entitled 'Ibrat al-ghāfilīn (see no. 59), also a collection of Ḳaṣīdahs by pupils of Saudā.

The MS. has several additional verses on the margin, supplied by a later hand.

There is a copy of Saudā's Kulliyāt in the Library of the Royal Asiatic Society, London. Other copies are noticed in Sprenger's Oudh Catalogue, p. 636, and Stewart's Catalogue, p. 181.

## 58.

Add. 16879.—Foll. 376; 15 in. by 8½; 15 lines, 5½ in. long; written in bold Nestalik, with ruled margins, apparently in the beginning of the 19th century. [Wm. Yule.]

The Kulliyāt of Saudā.

This beautifully written copy is virtually the same as the preceding, except that the poetical sections are arranged in a more convenient and systematic manner. Most of the poems also have headings in red ink.

Contents: Persian Ḳaṣīdahs and Ghazals, fol. 1*b*. Hindustani Ḳaṣīdahs, fol. 19*b*. Dīwān of Hindustani Ghazals, fol. 107*b*. Fardiyyāt, fol. 231*b*. Rubā'iyāt, with a few Pahelīs, headed هندی چهنستان, fol. 233*b*. Mukaṭṭa'āt, fol. 240*b*. Mukhammasāt, fol. 252*b*. Tarjī'band and Wāsokht, fol. 296*b*. Maṣnawiyāt, fol. 304*b*. Verses addressed to Mīr Taḳī, with Persian preface, described in the preceding, fol. 356*b*. The preface in this copy is complete, beginning with حمد بلیغی که عندلیب طبع دلك گل پژمرده چمن ابداع اوست

Copyist: محمد امین بیگ ساکن دهیلوئی

The fly-leaf has the endorsement دیوان سودا, "Saudah's Diwan. Hindostanee and Persian."

## 59.

Add. 8922.—Foll. 247; 13 in. by 8½; 13 lines, 4¾ in. long, with 20 lines in the margin; written in Nestalik; dated Ṣafar—Shawwāl, A.H. 1220 (A.D. 1805).

The Kulliyāt of Saudā.

This copy is divided into two parts. The poems are grouped together, some on the margin, others in the body of the page. There are no headings to the poems, so that they can with difficulty be identified.

The first part, foll. 1—211, contains the Dīwān of Ghazals, the Ḳaṣīdahs, Mukhammasāt, Rubā'is, Pahelīs, Ḳiṭ'ahs, Maṣnawīs, and other minor poems. It also contains, on the margin of foll. 165*b*—192*b*, a copy of the poet's عبرت الغافلین, which is not included in the two preceding copies of his Kulliyāt. It is to be found on pp. 26—50 of the Cawnpore edition of 1873. It appears from the notice of this work given by the author of the Āb i ḥayāt (p. 168), and also from the work itself, that Ashraf 'Alī Khān, a native of Delhi, of noble patronage, had, after fifteen years labour, compiled a Taẓkirah of Persian poets, and submitted the work to Mirzā Muḥammad Fākhir, Makīn, a well-known Persian poet of Delhi. Makīn found fault with the composition of the Persian verses quoted in the Taẓkirah, and took the liberty of erasing and emending them throughout. Displeased at this, Ashraf 'Alī Khān took the manuscript with Makīn's corrections to Saudā, who, incensed at this wholesale alteration of the poems of noted Persian authors, and disapproving of the emendations made by Makīn, wrote the 'Ibrat al-ghāfilīn, in which he severely condemns Makīn's conduct, and mercilessly exposes his ignorance of the Persian language, as shown, not only in his corrections to the Taẓkirah, but also in passages of a Persian Dīwān which he had himself written.

The colophon to this part of the MS. is

dated Farukhabad, 24th Ṣafar, A.H. 1220 (24th May, A.D. 1805).

The second part, foll. 212—247, contains a collection of Marṣiyahs and Salāms, which, with others, are to be found on pp. 369—487 of the Cawnpore edition of 1873.

This part is dated 7th Shawwāl, A.H. 1220 (29th Dec., A.D. 1805).

## 60.

Add. 26526.—Foll. 205; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 11 lines, $2\frac{3}{4}$ in. long; written in small Nestalik, with ruled margins; dated 11th Rabī' I., A.H. 1212 (3rd Sept., A.D. 1797).

[Wm. Erskine.]

A smaller collection of Sauda's works.

Contents: Dīwān of Ghazals, fol. 2*b*. Mukhammasāt, fol. 85*a*. Ḳiṭ'ahs, and other minor poems, fol. 109*a*.[e] Ḳaṣīdahs, fol. 126*b*.

In the colophon the work is called دیوان مرزا محمد رفیع ... سودا

## 61.

Add. 14058.—Foll. 139; 8 in. by $4\frac{3}{4}$; 19 and 13 lines, $3\frac{3}{4}$ in. long; written in Shikastah-āmez and Nestalik, with occasional ruled margins and on tinted paper, apparently early in the 19th century.

Selections from the poems of Saudā.

I. Fol. 1*a*. Six Maṣnawīs, written in Shikastah-āmez. These are to be found on pp. 136, 138, 154, 134, 150 and 147 respectively in the Cawnpore edition of the Kulliyāt, published in 1873.

II. Fol. 14*a*. The Ḳaṣīdahs of Saudā, with his preface in Persian. This part of the present work seems to have originally formed a manuscript distinct from the first part. It is evidently written by a different hand, and is in Nestalik. The preface is imperfect, wanting the first page. The MS. is also incomplete, and ends abruptly.

## 62.

Or. 14.—Foll. 116; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 13 lines, $4\frac{1}{4}$ in. long; written in clear Nestalik; dated Surat, A.H. 1236 (A.D. 1821).

[Dr. William Wright.]

The Dīwāns of Saudā and Tābān.

I. Fol. 5*a*. دیوان سودا

Another copy of Saudā's Dīwān of Ghazals, to which are appended a few Rubā'īs, Mukhammahs, Ḳaṣīdahs, and other miscellaneous poems.

II. Fol. 86*b*. دیوان تابان

The Dīwān of Tābān, consisting of Ghazals, arranged in alphabetical order.

Beg. ای مرد خدا تو ہی پرستار بیان کا
مذہب مین میری کفر ہی انکار بیان کا

Mīr 'Abd al-Ḥaiy of Delhi, poetically surnamed Tābān, was of noble birth and a descendant of the saint 'Alī Mūsā Riẓawī. He was a pupil of Shāh Ḥātim (Shaikh Zuhūr al-Dīn), and afterwards of Muḥammad 'Alī, Ḥashmat. Leaving his native city he settled at Lucknow, and enjoyed the friendship of Saudā, who also corrected some of his verses. Tābān was specially noted for his extraordinarily handsome appearance, so much so that the Emperor Shāh 'Ālam himself went to see him, and he became generally known by the soubriquet یوسف ثانی, or "Joseph the Second."

Most biographers, including Āzād, state that Tābān died in early manhood, his death being commonly ascribed to dropsy, brought about by excessive drinking; but Luṭf, in his Tazkirah, the Gulshan i Hind, written in A.H. 1215 (A.D. 1800), says that he knew him as an old man in Lucknow in A.H. 1201 (A.D. 1786-87), and that he then still retained the beauty for which he was so famous.

See Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 192, and Āzād, Āb i ḥayāt, p. 141.

A copy of this work is mentioned by Sprenger, Oudh Catalogue, p. 639.

These two Dīwāns were copied at Surat for Jagat Narāyan Bhān and Kāshīnāth Bhān, the first on the 20th, the second on the 27th Ẕi'lḳa'dah, A.H. 1236, corresponding to the 18th and 25th Sept., A.D. 1821.

Copyist: سورج بهان

## 63.

Or. 378.—Foll. 226; 10 in. by 6¼; 19 lines, 4½ in. long; written in Nestalik, with ruled margins; dated Delhi, 3rd April, A.D. 1863.

[Geo. William Hamilton.]

### دیوان میر تقی

The First Dīwān of Mīr Taḳī.

Beg. تها مستعار حسن سے اوسکی جو نور تها
خورشید مین بهی اوس هی کا ذرّه ظهور تها

Mīr Muḥammad Taḳī, whose poetical name is Mīr, and who is generally known as Mīr Taḳī, was the son of Mīr 'Abd Allāh, one of the nobles of Agra. On the death of his father, Mīr went to Delhi during the reign of the Emperor Shāh 'Ālam, and was supported and educated by his uncle Sirāj al-Dīn 'Alī Khān, Ārzū, a famous Persian poet of that city (see no. 34); but, owing to religious differences, Mīr being a Shī'ah and Ārzū a follower of the Ḥanafī persuasion, they became estranged, and Mīr went to Lucknow in the time of the Nawab Āṣaf al-Daulah, in a state of utter poverty. According to Āzād, he left Delhi in A.H. 1190 (A.D. 1776), but Luṭf gives the date A.H. 1197 (A.D. 1783), and Sprenger also says it was "after 1196." The Nawab assigned to Mīr a monthly cash allowance of 200 or 300 rupees, which was also continued by his successor, Nawab Sa'ādat 'Alī Khān. Mīr died at Lucknow, A.H. 1225 (A.D. 1810), at the age of 100, according to Āzād, but about 80 according to Jahān (see no. 15, fol. 101*b*). Muṣḥafī, when writing his Taẕkirah, A.H. 1209 (A.D. 1794-95), says that Mīr was then about eighty years old (see no. 14, fol. 111*b*).

Nassākh expresses the date of his death, A.H. 1225, in the last line of the following chronogram (Ganj i tawārīkh, p. 26):

کہا میں نے یون سال ترحیل میر
مقیم گلستان جنت هوے

Nāsikh also supplies a chronogram on the same date in the line واویلا مُرد شهٔ شاعران (see his Kulliyāt, Lucknow, 1872, p. 221).

Mīr Taḳī was a voluminous writer, and his poetry is held in great esteem. His works consist of six Dīwāns of Ghazals, including a large number of Maṣnawīs and other poems, besides a Dīwān in Persian, and a Taẕkirah of Urdu poets, also in Persian, entitled نکات الشعرا. See Sprenger, Oudh Catalogue, p. 175.

The Kulliyāt of Mīr (without the Persian Dīwān and Taẕkirah) was published at Calcutta in 1811, a year after his death, "under the patronage of the College of Fort William, and edited by learned Moonshees attached to the College." In this edition the whole of his works have been re-arranged, the different kinds of poems taken from each of his six Dīwāns being separately grouped together. Lithographed editions of the Kulliyāt have been printed in Lucknow, 1867 and 1874. Copies are mentioned by Sprenger, Oudh Catalogue, p. 627.

Notices of Mīr have been given by Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 305; Āzād, Āb i ḥayāt, p. 208; and Sprenger, Oudh Catalogue, p. 175. See also Allahabad Review, vol. iii., no. 7 (July, 1892).

Contents: Ghazals, in alphabetical order, fol. 2*b*. Maṭla'āt, fol. 133*a*. Rubā'iyāt, with a few Persian poems, fol. 137*a*. Mukhammasāt (two of which are satires on Shāh 'Ālam), Tarkīb-band, Tarjī'band and Musaddasāt, fol. 143*b*. Maṣnawīyāt, fol. 169*a*.

The Masnawīs of Mīr Taḳī, consisting chiefly of satires, eulogies and love tales, are extremely popular, the chief of which, contained in this work, are—

1. اژدر نامه, also called اجگر نامه, or "The book of the dragon," fol. 169*a*; see the Calcutta edition of his Kulliyāt, p. 1009. Mīr's self-conceit and contempt for all other Hindustani poets, Saudā alone excepted, were peculiarly characteristic of him. His Taẕkirah is full of ill-natured criticisms, and in this Masnawī he fancifully represents himself as a dragon, devouring the smaller animals within his reach, to wit, the poets whose works he held in such light esteem.

Beg. یہہ موذی کئی ناخبردار فن
نئی ناگنین جنکے ٹینگون پہ پہن

2. جوش عشق, or "The ebullition of love," fol. 187*a* (Kulliyāt, p. 1041).

Beg. ضبط کرون مین کب تک آہ اب
چل ائی جامہ بسم الله اب

3. دریاے عشق, or "The ocean of love," fol. 197*a* (Kulliyāt, p. 897).

Beg. عشق ہی تازہ کار و تازہ خیال
ہر جگہہ اوسکی ایک نئی ہی چال

This poem has no distinctive title in the Calcutta edition of the Kulliyāt, but is headed قصۂ جانگداز on p. 899, where the romance begins. It was published, with a transliteration in Roman characters, under the editorship of W. Carmichael Smyth, London, 1820, under the title of شعلۂ عشق. The editor states in his preface that he was doubtful as to the correctness of this title, and, in point of fact, it belongs to a totally different poem by Mīr, noted below. Garcin de Tassy has made a French translation of this poem, Paris, 1826, also under this wrong title.

Prefixed to the poem is a short treatise on love, in Persian (not contained in the Kulliyāt), beginning: عشق یعنے محبت مفرط در بیان این ملکۂ فاضلہ

4. اعجاز عشق, or "The miracle of love," fol. 204*b* (Kulliyāt, p. 1049).

Beg. ثنائے جہان افرین ہی محال
زبان اسمین جنبش کرے کیا مجال

The title of the poem is not given in this MS., but occurs in the printed editions. It has been lithographed, Lucknow, 1844.

5. شعلۂ عشق, or "The flame of love," fol. 217*b* (Kulliyāt, p. 885).

Beg. محبت نے ظلمت سے کاڑھا ہی نور
نہوتی محبت نہوتا ضرور [Kull. ظہور]

This poem has been lithographed, together with the author's Daryā i 'ishḳ and I'jāz i 'ishḳ, Lucknow, A.H. 1261, and Cawnpore, A.H. 1267.

On fol. 2*a* is a note by the copyist, stating that he wrote this copy at Delhi, 3rd April, 1863, for Col. Hamilton, Special Commissioner of Delhi.

Copyist: سید زین الدین ساکن امروہہ ضلع مراداباد

## 64.

Or. 379.—Foll. 404; 12 in. by $7\frac{1}{2}$; 17 lines, $4\frac{3}{4}$ in. long; written in Nestalik, and dated Rabī' I., A.H. 1225 (May, A.D. 1810), and Muḥarram, A.H. 1227 (Feb., A.D. 1812).

[Geo. Wm. Hamilton.]

### دیوان میر تقی

The Second, Third, Fourth, Fifth, and Sixth Dīwāns of Mīr Taḳī.

Contents:—

I. Fol. 2*b*. دیوان دوم The Second Dīwān (Kulliyāt, Calcutta edition, 1811, p. 255).

Beg. ہر ذی حیات کا ہی سبب جو حیات کا
نکلے ہی جی ہی اسکے لئے کاینات کا

Rubā'iyāt, fol. 75*b*; Haft-band, and Mukhammasāt, fol. 80*a*; Tarjī'-band, fol. 93*a*;

Maṣnawiyāt, fol. 97*a*; Musaddasāt, and Mukhammasāt, fol. 124*a*.

II. Fol. 132*b*. دیوان سیوم The Third Diwān (Kulliyāt, p. 438).

Beg. میرے مالك نے میرے حق مین تو احسان کیا
خاك ناچیز تھا مین سو مجھے انسان کیا

Rubā'iyāt, fol. 192*b*; Maṣnawīs, and a few Marṣiyahs, fol. 193*a*. Three of the Maṣnawīs, with the heading شکار نامه, describe the hunting expeditions of Nawab Āṣaf al-Daulah.

At the end of this Diwān appears the date of transcription, 26th Rabī' I., A.H. 1225 (1st May, A.D. 1810).

III. Fol. 223*b*. دیوان چہارم The Fourth Diwān. This is the fifth in the Calcutta edition (Kulliyāt, p. 611).

Beg. دل رفتهٔ کمال ہی اوس ذو الجلال کا
مستجمع جمیع صفات [و] کمال کا

A few Rubā'īs, and Ḳiṭ'ahs, with a Tarkīb-band, and Ḳaṣīdah, fol. 278*b*; Maṣnawiyāt, fol. 283*b*.

IV. Fol. 295*b*. دیوان پنجم The Fifth Diwān, the sixth in the Calcutta edition (Kulliyāt, p. 708).

Beg. فلك نے پیش کر سرمه بنایا
نظر مین اوسکی مین تو بھی نه ایا

Followed by a few Rubā'īs, and Ḳiṭ'ahs, and a Maṣnawī by a poet whose Takhalluṣ کہین occurs in the last line, fol. 339*b*.

V. Fol. 345*b*. دیوان ششم The Sixth Diwān, the fourth in the Calcutta edition (Kulliyāt, p. 538).

Beg. کرتا ہون الله الله درویش ہون سدا کا
سرمایه تو کل یہان نام ہی خدا کا

Followed by a few Rubā'īs, and Maṣnawīs, fol. 391*b*.

[illegible] the end of this Diwān appears the date [illegible]scription, 22nd Muḥarram, A.H. 1227 [illegible], A.D. 1812).

# 65.

Or. 380.—Foll. 186; $14\frac{3}{4}$ in. by 9; 15 lines, $5\frac{1}{2}$ in. long; written in bold Nestalīḳ, with ruled margins, about the close of the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

## دیوان میر سوز

The Diwān of Soz.

Beg. دعوی بڑا ہی سوز کو اپنے کلام کا
جو غور کیجئے تو ہی کوڑیکے کام کا

بسم الله الرحمن الرحیم

سر دیوان پر اپنے جو بسم الله مین لکھتا
بجاے مد بسم الله مداه مین لکھتا

Saiyid Muḥammad Mīr, whose poetical name is Soz, was the son of Saiyid Ziyā al-Dīn, and a descendant of the saint Ḳuṭb 'Ālam of Gujarat. His ancestors lived at Bukhara, but Soz was born at Karawalpur, near Delhi. In the year A.H. 1191 (A.D. 1777) Soz left his native city in a state of utmost poverty, and took up his residence at Lucknow, where he was befriended by Nawab Āṣaf al-Daulah, who also became his pupil in the art of poetical composition. Being unsuccessful in obtaining a livelihood in Lucknow, Soz went to Murshidabad, A.H. 1212 (A.D. 1797-98), but returned that same year to Lucknow, and died shortly afterwards.

Khalīl, the author of the Taẕkirah Gulzār i Ibrāhīm (no. 12, fol. 155*b*), written in A.H. 1198 (A.D. 1783-84), says that Soz was then living at Lucknow, and Muṣḥafī, in his Taẕkirah i Hindī, written in A.H. 1209 (A.D. 1794-95), states that he was then over seventy years of age. (See no. 14, fol. 62*a*.) According to Nassākh (Sukhan i shu'arā, p. 227) Soz died at Tilhar at the age of eighty. Fīroz (Taẕkirat al-shu'arā, Sialkot, 1889) says that he died A.H. 1213 at the age of seventy.

Soz originally adopted Mīr as his Takhallus, but when Mīr Taḳī became famous under that name, he changed it to Soz. He introduces both these names in the following couplet:

کہتے تھے پہلے میر میر تب نہ ہوئی ہزار حیف
اب جو کہے ہیں سوز سوز یعنے سدا جلا کرو

Soz is said to have been an archer of remarkable strength and skill, and was also noted for his excellent handwriting.

See Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 153; Sprenger, Oudh Catalogue, pp. 292 and 638; Āzād, Āb i ḥayāt, p. 198.

Contents: Ghazals, interspersed with Ḳiṭ'ahs, fol. 2*b*; Rubā'iyāt, fol. 176*a*; Mukhammasāt, on Ghazals by Saudā, fol. 180*a*; Maṣnawiyāt, fol. 183*a*.

A volume of selections from the Dīwān was printed in Calcutta, A.D. 1810.

The MS. bears the stamps of the kings of Oudh.

## 66.

Add. 19910.—Foll. 428; $14\frac{3}{4}$ in. by $8\frac{1}{2}$; 15 lines, $5\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold margins, on tinted paper, about the year A.D. 1800.

### کلیات جرات

The Kulliyāt, or Collected Works, of Jur'at.

Shaikh Ḳalandar Bakhsh, poetically surnamed Jur'at, whose proper name is Yahyā Mān, was the son of Ḥāfiẓ Mān of Delhi. His ancestors received the title of Mān (or Amān, according to Luṭf, Āzād, and Nassākh) from the Emperor Akbar. One of them, Rā'e Mān, was one of the victims at the sack of Delhi by Nādir Shāh in A.D. 1739, and the street in which he lived is still called by his name.

Jur'at appears to have left his native city when yet young, and at first took service under Nawab Maḥabbat Khān, son of Ḥāfiẓ Raḥmat Khān, Nawab of Bareilly. In A.H. 1215 (A.D. 1800) he went to Lucknow under the patronage of Mirzā Sulaimān Shikūh, son of the Emperor Shāh 'Ālam, and died in that city A.H. 1225 (A.D. 1810). Both Nassākh and Nāsikh have written chronograms expressing the date of his death.

Jur'at was a pupil of Ja'far 'Alī, Ḥasrat, a famous Persian poet of Delhi. He is said to have been a skilled musician and astrologer, but unfortunately lost his eyesight when but a youth, through an attack, some say, of small-pox. Nassākh states in his Taẕkirah that he was only nineteen years old at the time. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 112; Āzād, Āb i ḥayāt, p. 241; and Sprenger, Oudh Cat., p. 244.

Contents: Dīwān of Ghazals, fol. 1*b*; Fardiyāt, fol. 302*b*; Rubā'iyāt, fol. 304*b*; Musaddasāt and Mukhammasāt, fol. 320*b*; Haft-band and Tarji'-band, fol. 344*b*; Muḳaṭṭa'āt, fol. 354*b*; Salām and Marsiyahs, fol. 376*b*; Fāl-nāmah, fol. 424*b*.

At the end of the first and second Marsiyahs (foll. 405*a* and 408*b*) there are chronograms expressing the dates of composition, viz., A.H. 1191 (A.D. 1777) and A.H. 1192 (A.D. 1778) respectively.

Besides these poems Jur'at wrote some Maṣnawīs (see Sprenger, p. 616). Several of his poems are of an indecent character. None of his works appear to have been published.

Copyist: محمد امین بیگ ساکن دهلی

On fol. 1*a* appears the name of a former owner, "J. Ruddell, 1806."

## 67.

Add. 26046.—Foll. 300; $13\frac{1}{2}$ in. by 9; 19 lines, $5\frac{1}{2}$ in. long; written in clear Nestalik, apparently in the commencement of the 19th century.

## دیوان جرات

The Dīwān of Jur'at. See the preceding work.

Beg. نالۂ موزون سے مصرع آہ کا چسپاں ہوا
زور یہہ پر درد اپنا مطلع دیوان ہوا

This work contains only the Ghazals of Jur'at, which are arranged alphabetically, but not in the same order as in the Kulliyāt.

A copy of the Dīwān is mentioned by Sprenger, Oudh Catalogue, p. 616.

# 68.

Egerton, 1040.—Foll. 49; 11 in. by $6\frac{3}{4}$; 13 lines, $4\frac{1}{2}$ in. long; written in Nestalik, at the beginning of the 19th century.

## دیوان صاحب قران

The Dīwān of Ṣāḥib-ḳirān.

Beg. یہہ حسن خداداد ہی یا نور کا چمکا
عالم سے جمال اوسکا نظر اتا ہی چمکا

Saiyid 'Imām 'Alī Khān, Riẓawī, poetically surnamed Ṣāḥib-ḳirān, the son of Ghulām Ḥusain, was a native of Bilgram, but settled in Lucknow during the time of Nawab Āṣaf al-Daulah, and was an intimate associate of Mirzā Sulaimān Shikūh. He was contemporary with Jur'at and Inshā.

The Dīwān consists of Ghazals, some of which are in Persian, arranged in alphabetical order. It abounds in indecencies, so much so that this poet has obtained the soubriquet of فحش گو, or "the indecent speaker."

On the margin of several folios there are several additional verses supplied by a later hand.

See Garcin de Tassy, Litt. Hind., 2nd ed., [illegible]., p. 26, and Sprenger, Oudh Catalogue,

# 69.

Or. 383.—Foll. 284; $11\frac{1}{3}$ in. by 7; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik; dated 29th Sha'bān, A.H. 1259 (Sept., A.D. 1843).

[Geo. Wm. Hamilton.]

## کلیات میر حسن

The Kulliyāt, or Collected Works, of Ḥasan.

Mīr Ghulām Ḥasan, whose Takhallus is Ḥasan, and who is generally known as Mīr Ḥasan, was the son of Mīr Ghulām Ḥusain, Ẓāhik. His ancestors were Saiyids of Hirat, whence his parents came to Delhi, where Ḥasan was born. He there studied poetry with his father, and also had his verses corrected by Khwājah Mīr Dard. On the downfall of Delhi (A.D. 1739) Ḥasan went with his father to Faizabad, which was at that time the capital of the Nawabs of Oudh, and entered the service of Nawab Sālār Jang, and was also an associate of his son Mirzā Nawāzish 'Alī Khān Sardār Jang. Here he became a pupil of Mīr Ẓiyā al-Dīn, Ẓiyā, and also had his verses corrected by Saudā. On the accession of Nawab Āṣaf al-Daulah (A.D. 1775) the seat of government was transferred to Lucknow, and Ḥasan settled there. He died in Muḥarram, A.H. 1201 (A.D. 1786). Muṣḥafī has expressed the date of his death in the chronogram شاعر شیریں زبان, and Nassākh in the words غلام حسن آہ آہ. Luṭf, in his Taẓkirah the Gulshan i Hind, states that he died in A.H. 1205 (A.D. 1790—1791).

The principal notices of Ḥasan are by Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 528; Āzad, Āb i ḥayāt, p. 259; Sprenger, Oudh Catalogue, pp. 233 and 609; and Nassākh, Sukhan i shu'arā, p. 130.

The contents of this work are:

I. A preface to the author's Sihr al-bayān. See fol. 34*a* below.

Beg. حمد کی لیاقت اوسی سانع کو ہی جس نے
عناصر اربع کو

This preface, the author of which does not give his name, was written in A.D. 1803 by order of Dr. Gilchrist, and was published with the Siḥr al-bayān in A.D. 1805. It contains a brief account of Ḥasan and his writings. Speaking of himself, the author says he was an intimate friend of the poet, and lived with him for ten years, till A.H. 1199 (A.D. 1785), when he took service with Mirzā Jawān-bakht, and went with him to Benares. He says further that he was not a pupil of Ḥasan, as erroneously stated by Khalīl in his Taẓkirah Gulzār i Ibrāhīm, but of Mīr Ḥaidar 'Alī, Ḥaidar, and that Ḥasan was taken ill in Zi'l-ḥijjah, A.H. 1200, and died in Muḥarram, A.H. 1201.

II. Fol. 5*a*. Three Maṣnawīs. The first, a panegyric on Nawab Sālār Jang, is incomplete, beginning: دل شکستہ کی تعمیر سے جو ہووے فراق. The second, fol. 6*a*, is on the marriage of Nawab Āṣaf al-Daulah. The third, fol. 9*a*, contains anecdotes of Muhammadan saints, and bears the heading در بیان توحید حق سبحانہ تعالی.

III. Fol. 34*a*. Siḥr al-bayān, سحر البیان.

Beg. کروں پہلے تو حمد یزدان رقم
جھکا جسکے سجدہ کو اول قلم

This very popular Maṣnawī, the most famous work of Ḥasan, is also known under the titles of مثنوی میر حسن and قصۂ بدر منیر. It was written A.H. 1199 (A.D. 1785), and obtained honourable recognition from the Nawab Āṣaf al-Daulah. The poem is a romance on the loves of Prince Benaẓīr and Badr i Munīr, in which are introduced many interesting ethnographical details of female dress, marriage ceremonies, and other customs. It is written in a simple style of Urdu, and abounds in proverbs and idiomatic phrases. The date of composition is fixed by chronograms written by Ḳatīl and Muṣḥafī, which, however, do not appear in this copy.

The Siḥr al-bayān was first published in Calcutta, A.D. 1805, with the editor's preface, noted above. Several editions have been published at Delhi, Lucknow, Meerut, and other places; also one in Devanagari characters at Agra, 1863.

A prose adaptation of this poem was made by Mir Bahādur 'Alī, A.H. 1217 (A.D. 1802), under the title نثر بینذیر, and published in Calcutta, 1803 (see no. 95). A poetical adaptation, entitled سوانگ بےنذیر, by Durgā-prasād of Chandpur, was published in Bijnaur, A.D. 1885. Besides these, various other translations and adaptations have been made in vernaculars of India.

III. Fol. 92*b*. Another set of Maṣnawīs, of which one, in praise of Faizabad, and another, a satire on Lucknow, have been translated into French by Garcin de Tassy. The last Maṣnawī has the title عید کی تہنیت introduced in the last distich.

IV. Fol. 110*a*. Ḳaṣīdahs, the last of which is called لمعۂ نور.

V. Fol. 119*b*. Dīwān of Ghazals, in alphabetical arrangement, with a preface in Persian, beginning سخن پرواران گلشن مقال.

The first Ghazal begins:

گر کیجئے رقم کچھ تیری وحدت کے بیان کا
تو چاہئے خامد بھی اسی ایک زبان کا

To the Dīwān are appended a Tarkīb-band, fol. 237*a*; Mukhammas, fol. 239*b*; and three Maṣnawīs, fol. 250*a*. These last are headed هجو قصائی, "satire on a butcher;" نقل کلاونت, "story of Kalāwant;" and نقل زن فاحشہ, "story of a prostitute."

VI. Fol. 251*b*. Rubā'īs, in alphabetical order, beginning:

ہر چند ہوا ہی عالم عالم پیدا
وہاں جو رہی اور یہاں بھی ادم پیدا

VII. Fol. 266*b*. Muṣallaṣ, or poems of three lines each, of which the first two lines are by Ḥasan, some in Persian, others in

Urdu, and the third by different Persian poets of note, whose names are given on the margin of each poem.

## 70.

Add. 6624.—Foll. 86; 10½ in. by 6½; 13 lines, 4½ in. long; written in large Nestalik, with 'Unvān and ruled margins, apparently at the close of the 18th century.

### سحر البيان

The Siḥr al-bayān of Mīr Ḥasan. See the preceding work, no. 69, art. iii.

This copy of the Masnawī contains at the end nine distichs by the author (omitted in the Kulliyāt), which contain two chronograms expressing the date of composition, A.H. 1199 (A.D. 1785), one in Persian, by Mirzā Ḳatīl, the other, in Hindustani, by Ghulām Hamadānī, Muṣḥafī. It does not contain the preface which was written at the publication of the poem in A.D. 1805 (see no. 69, art. i.), from which it seems probable that this copy was written previous to that date. On fol. 1*a* is the endorsement مثنوی میر حسن مرحوم, so that the MS. was written after A.D. 1786, the date of the death of the author. The several chapters have headings in red ink.

Copies of this work are mentioned by Sprenger, Oudh Catalogue, p. 609.

## 71.

Add. 17963.—Foll. 75; 10 in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, at the close of the 18th century.

Another copy of the Siḥr al-bayān of Mīr Ḥasan.

On fol. 1*a* are two impressions of a seal of Doctor Anthony Joseph Pouget (of the Bombay Medical Service), انتون یوسف پوجت, giving the date [A.H.] 1212 = A.D. 1797-98.

## 72.

Or. 2162.—Foll. 220; 10¼ in. by 7¼; 15 lines, 4 in. long; written in Nestalik, with gold-ruled margins, apparently in the beginning of the 19th century.

### دیوان افسوس

The Dīwān of Afsos.

Mīr Sher 'Alī, Ja'farī, of Delhi, who adopted Afsos as his Takhalluṣ, was the son of Saiyid 'Alī Muẓaffar Khān, and grandson of Saiyid Ghulām Muṣṭafā. His ancestors were descendants of Muḥammad through Imām Ja'far Ṣādiḳ, and lived at Khaf (خاف). One of them, Saiyid Badr al-Dīn, brother to Saiyid 'Ālam al-Dīn Ḥājī Khānī, came to India and settled at Narnaul. During the reign of Muḥammad Shāh (A.D. 1719—48), his father and grandfather took up their residence at Delhi and became associates of Nawab 'Umdat al-Mulk Amīr Khān. Here Afsos was born. A few years after the death of the Nawab (which occurred A.D. 1746), when Afsos was eleven years of age, his father went with him to Patna, and took service under Nawab Mīr Ḳāsim 'Alī Khān as superintendent of the arsenal (داروغهٔ توپ خانه), and after him under Nawab Ja'far 'Alī Khān till his deposition (A.D. 1760), when he went to Lucknow, and thence to Haidarabad, where he died.

Afsos settled at Lucknow two years before his father went there, and was supported by Nawab Sālār Jang, the son of Isḥāḳ Khān, who was uncle to Nawab Āṣaf al-Daulah, and there composed this Dīwān.

After some years, Afsos was brought by Mirzā Ḥasan Riẓā Khān, the Nā'ib of Nawab Āṣaf al-Daulah, to the notice of Colonel Scott, who, struck with his extraordinary literary talent, sent him to Calcutta. He became one of the Munshīs of the College of Fort William, and, under the direction of Dr. Gilchrist, proceeded to make a Hindustani translation of the Gulistān of Sa'dī. This work, com-

pleted in A.H. 1214 (A.D. 1799) under the chronogrammatic title of Bāgh i Urdū, was first printed in Calcutta, A.D. 1802, and has gained great popularity. After this, Afsos was engaged in the revision and publication of the Nasr i Benazīr of Mīr Bahādur ʻAlī (no. 95); the Mazhab i ʻishk of ʻIzzat Allāh; the Bahār i dānish of Muḥammad Ismāʻīl, Ṭapish (see no. 37); and the Kulliyāt of Saudā (no. 57). He then, A.H. 1219 (A.D. 1804), began the compilation of his historical work, Ārāʼish i maḥfil (see no. 20), and completed it the following year. According to Garcin de Tassy and Sprenger, Afsos died in A.D. 1809, but Beale (Biographical Dict., 2nd ed., p. 35) says it was "in A.D. 1806, A.H. 1221."

Nassākh (Sukhan i shuʻarā, p. 39) states that Afsos was the pupil of Mīr Ḥaidar ʻAlī, Ḥairān, and also of Mīr Soz. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 120, and Sprenger, Oudh Catalogue, pp. 198 and 596.

The contents of this work are:

I. Fol. 2*a*. A prefatory notice of Afsos, written in Persian, of which the first page is missing. At the end appears the name of the copyist, مفتی میر حیدر بالگرامی, who probably was the author of the preface, and possibly the same person as Amīr Ḥaidar Bilgrāmī, noticed in the Persian Catalogue.

This biographical sketch is but a repetition of the particulars supplied by the poet in his preface to the Bāgh i Urdū, and appears to have been written before the completion of the composition of the Ārāʼish i maḥfil, A.H. 1220 (A.D. 1805), as no allusion is made to it. This preface and the rest of the MS. are all in the same handwriting.

II. Fol. 3*a*. Ḳaṣīdahs, chiefly in praise of Muḥammad, Nawab Āṣaf al-Daulah, and Marquess Wellesley; followed by a few Salāms and Marṣiyahs.

III. Fol. 33*b*. Ghazals, in alphabetical arrangement.

Beg. خدایا کس طرح هو وصف مجسے تیری صنعت کا
گرشمه ایك هی یهه چرخ تیری دست قدرت کا

IV. Fol. 201*a*. Rubāʻīs, with a few Mukhammahs, a Tarkīb-band, and a Wāsokht.

V. Fol. 217*b*. A collection of eleven Ḳiṭʻahs. The first three are chronograms on the marriage of Mirzā Jawān-bakht, his hunting expedition, and his celebration of the ʻĪd festival.

The remaining eight Ḳiṭʻahs are in praise of Marquess Wellesley, and the President and several of the Professors of the College of Fort William.

## 73.

Add. 7044.—Foll. 94; 10¼ in. by 7¾; a volume of miscellaneous contents; written by a European hand, early in the 19th century.

Foll. 31—58. مرثیهٔ مسکین

An elegy on the death of Muslim and his sons, by Mīr ʻAbd Allāh, poetically surnamed Miskīn; accompanied by an English translation.

Miskīn is well known as the author of several Marṣiyahs, or elegiac poems on the death of Ḥasan and Ḥusain, and other Muhammadan martyrs, which are chanted during the procession of the Taʻziyah at the annual celebration of the Muḥarram festival.

This Marṣiyah is an elegy, in eighty-one verses, on the death of Muslim, cousin to Ḥusain, who was sent as a messenger to the people of Kufa, and of his two sons Muḥammad and Ibrāhīm. The incidents to which this poem refers will be found depicted in Sir Lewis Pelly's "Miracle Play of Hasan and Husain," vol. i., pp. 171—206.

The text of the poem is transliterated in Roman characters, with the heading "Miskeen ke kassidee," and begins:

"Yaran ujub quwee hy tuqdeer huq tuala
"Jis roz shuh ne dera Koofe turuf nikala."

The English translation is written on opposite pages to the text. Some of the verses are left untranslated. It begins:

"Alas! my friends, how irrevocable is the decree of the Most High!

"On the morn our King marched towards Koofa."

This poem was published, printed in Devanagarī characters, in Dr. Gilchrist's "Hindee Manual," Calcutta, 1802. It has been translated into French by Garcin de Tassy, Paris, 1845, as an addendum to his "Les Séances de Haidari."

A prose version of this work is mentioned in Primitiæ Orientales, vol. ii. (A.D. 1803), p. lii., as one of the works "printed in the College of Fort William, or published by its learned Members, since the commencement of the Institution."

Copies of a collection of Marsiyahs by Miskīn are mentioned by Sprenger, Oudh Catalogue, p. 622.

## 74.

Or. 385.—Foll. 171; 12 in. by 6½; 18 lines, 4 in. long; written in cursive Nestalik, and dated A.H. 1218 (A.D. 1803).

[Geo. Wm. Hamilton.]

Selections from the poems of Rangīn.

Sa'ādat Yār Khān, poetically surnamed Rangīn, the son of Ṭahmāsp Beg Khān, Tūrānī, was a celebrated poet of Delhi. When about seven years of age, his father came to India with Nādir Shāh and settled at Delhi, where he obtained the rank of 7000 and the title of Muḥkim al-Daulah.

Rangīn entered the service of Mirzā Sulaimān Shikūh, the son of the Emperor Shāh 'Ālam, and was skilled in the art of warfare, and a noted horseman. When but a youth of fourteen or fifteen he began to write poetry under the tutorship of Shāh Ḥātim, and, after his death, he submitted his verses to Muṣḥafī for correction. According to a chronogram by Nassākh (Ganj i tawārīkh, p. 84), Rangīn died in A.H. 1251 (A.D. 1835-36) at the age of eighty. Garcin de Tassy states that he died in A.H. 1250 at the age of eighty-one.

The contents of this work are:

I. Fol. 2*b*. مثنوی دلپذیر A Maṣnawī of about 2000 verses, containing the romance of Prince Māh-jabīn, the son of Khāwar Shāh, king of Bulgaria, and the Rānī of Srīnagar.

There are short prefatory poems in praise of Muḥammad, the Caliph 'Alī, the Emperor Shāh 'Ālam, Mirzā Sulaiman Shikūh, and Mirzā Wazīr 'Alī Khān.

Beg. حمد کا ہو سکے ہی کس سے بیان
قاصر اسجا ہی اغبیا کی زبان

The romance begins on fol. 8*a*, thus:

ایک تھا بادشاہ خاور شاہ
شہر بلغار مین تخت و جاہ

The name of the poem is introduced in a concluding couplet (fol. 55*a*):

شعر ہین دو ہزار اسکی تمام
اور ہی دلپذیر اس کا نام

Appended to the Maṣnawī are ten chronograms by well-known poets, of whom are Jur'at, Inshā Allāh Khān, Muṣḥafī, and Ḳatīl, giving the date of composition, A.H. 1213 (A.D. 1798).

II. Fol. 58*a*. ایجاد رنگین A Maṣnawī containing fables and amusing anecdotes.

Beg. ہو سکی ہی [حمد] کب اوس پاک کی
پاک کی جسنے یہہ صورت خاک کی

This Maṣnawī, with the omission of some indecent anecdotes, was lithographed at Lucknow, A.H. 1263 (A.D. 1847), and again in A.D. 1870.

III. Fol. 93*a*. Maṣnawīs and Ḳaṣīdahs, containing short tales and witticisms. The first poem has the heading خط متضمن عرض حالات دہلی.

IV. Fol. 120*b*. دیوان سیوم. This is the دیوان امیختہ, also called دیوان ہزل, or third Dīwān of a series of four, which bear the collective title of نو رتن (see Sprenger, Oudh Catalogue, p. 633). The four Dīwāns are separately entitled (1) دیوان ریختہ; (2) دیوان ریختہ; (3) دیوان امیختہ; and (4) دیوان ریختی, or دیوان انگیختہ. They consist chiefly of Ghazals, to which are appended Rubā'īs, Ḳit'ahs, and other poems. Their style is particularly pleasant, but they contain several indecent allusions. Nassākh considers Rangīn to be the originator of Rekhtah poetry, a distinction which this poet also claims for himself in his preface to his second Dīwān.

This third Dīwān is humorous in style, and begins:

لعنت میں کوئی شریک نہیں تیرا دوسرا
جتنے ہیں رنڈی باز تو اوسکا ہی رہنما

V. Fol. 145*a*. دیوان ریختی. The fourth Dīwān of the Nauratan. This Dīwān is particularly interesting, as being written in the language used by women of the zenana. The poet has supplied a preface, in which he explains the idioms and slang terms peculiar to women of loose character, whom he styles عرس شیطان. On the margin of the preface are additional idioms, written by the same hand, and probably supplied from another copy of the work. The preface begins:

بعد حمد رب العالمین اور نعت حضرت سید المرسلین

The Dīwān begins (fol. 149*a*):

واری تیری جاون میں خالق ہی تو خلقت کا
کب مجسے بیان زرہ ہووے تیری قدرت کا

Rangin is also the author of—

1. مجالس رنگین; a critical review of the poetry of the period, and their authors.

2. فرس نامہ; a treatise on the horse and the veterinary art, composed A.H. 1210 (A.D. 1795-96). This work was first lithographed at Lucknow, A.D. 1849. Other editions have been printed at Lucknow, Delhi, and Cawnpore.

3. مظہر العجائب, also called غرائب مشہور; a collection of anecdotes, which has been lithographed in Agra, 1844, and in Lucknow, 1846.

On the last page appears the date of transcription, A.H. 1218 (A.D. 1803).

See Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 560, and Sprenger, Oudh Catalogue, p. 633.

## 75.

Add. 26531.—Foll. 80; 9 in. by 5½; from 7 to 13 lines, 3½ and 4 in. long; written in Nestalik and Shikastah-āmez; probably about A.D. 1807. [Wm. Erskine.]

### اشعار محمد کاظم الدین

Poems of Muḥammad Kāẓim al-Dīn.

The author of these poems does not appear to have been noticed in any of the Urdu Taẓkirahs, but in a preface, which forms part of this work, he has supplied the following particulars of his life, written at the express desire of Mr. Erskine.

Muḥammad Kāẓim al-Dīn, the son of Sharaf al-Dīn Ḥusain, Ḳurashī, was born at Sasat (ساست), commonly called Tannah, a fortified town in the island of Salsette, near Bombay. At the age of thirty his father obtained for him the post of Munshī to the Peshwa of that place. Shortly after the capture of the fortress by the British (Dec. A.D. 1774) his father died, and he and his brother Muḥammad Muḥsin al-Dīn went to Bombay, where they obtained employment as Munshīs. His brother became chief Munshī to Colonel Keatinge, and after two years took service with the Peshwa Raghunāth Rāo at Poona, and eventually went to Calcutta as Munshī to Mr. Charles Boddam.

Kāẓim al-Dīn, after giving instruction in the vernacular for a short time to the Officers resident at Bombay, abandoned this profession and took to trading in horses.

For this purpose he travelled about in Cutch and other places, and for seventeen years was in the service of Ṭīpū Sulṭān (who died A.D. 1799).

Muḥsin al-Dīn returned from Calcutta, and for ten years was Munshī to General Jonathan Duncan, Governor of Bombay (A.D. 1795 to 1811), and at his death Kāẓim al-Dīn succeeded him as Munshī, a post which he was still holding at the time that he wrote these memoirs.

The contents of this work are :—

I. Fol. 1*a*. Mukhammas, Tarjī'-band, and other short poems. The first poem begins :

ازارض و تا سما هی تجلی ظهور

II. Fol. 9*b*. An autobiographical preface by the author, beginning : بعد حمد و تعریف خداے عزّ و جل کے. This is followed by an extract from the writings of Mīr Muḥammad Ja'far, Zaṭalī, bearing the heading نکاح خوانی. See no. 52, fol. 21*a*, and p. 43 of the Bombay edition, A.H. 1284, of the Kulliyāt of that author.

III. Fol. 17*b*. جنگنامۂ سهراب و رستم, or, "The wars of Sūhrāb and Rustam." This is a metrical adaptation of an episode of Firdausi's Persian epic, the Shāh-nāmah, contained in the second volume of that work. An English poetical translation of this episode, by James Atkinson, was printed in Calcutta, A.D. 1814.

This part of the volume is written in neat Nestalik, by a different hand, and on a different kind of paper from the rest of the MS. The poem begins :

خدا کون سزاوار حمد و ثنا
که پیدا کیا جسنے ارض و سما

IV. Fol. 63*a*. A collection of miscellaneous poems by various authors, a few of which are in Persian.

On fol. 80*b* appears the following endorsement by Mr. Erskine : "This Volume contains the only collection that exists of the Poems of Mahomed Cazim-oo-deen. The principal Poem, the spirited translation of the Episode of Ferdousi, was written at Shreerungputtun. W. E. 1807."

## 76.

Add. 25856.—Foll. 308 ; $8\frac{1}{2}$ in. by $5\frac{3}{4}$ ; from 11 to 15 lines ; written by several hands, in Faizabad, about the beginning of the 19th century. [Wm. Cureton.]

Foll. 1—53. برق لامع

A Masnawī, by a poet whose poetical surname is Ghālib.

Beg. پس از حمد خدای حق و قیوم
بس از نعت رسول پاك و معصوم

This poem, composed A.H. 1230 (A.D. 1815) is written by a Shī'ah poet, whose name is not stated, in refutation of a Sunnī work, entitled سیف قاطع. It contains a summary of the teachings of the Shī'ah sect, more particularly with reference to the interpretation of traditions.

The date of composition, title of the poem, and the Takhalluṣ of the author, are expressed in two chronograms at the end of the poem, one in Hindustani, the other in Persian.

The rest of the MS. consists of a collection of Shī'ah treatises in Persian. See the Persian Catalogue, p. 856*b*.

## 77.

Or. 377.—Foll. 152 ; $10\frac{3}{4}$ in. by $6\frac{3}{4}$ ; 12 lines, $4\frac{1}{2}$ in. long ; written in Nestalik, in the 19th century. [Geo. Wm. Hamilton.]

### دیوان بارش

The Dīwān of Bārish.

The poet, of whom no record has been found, appears from his writings to have

been attached to the court of the Nawab of Banda, one of the Districts of Bundelkhand, during the first half of the present century.

The contents of the Dīwān are:

I. Fol. 2*b*. قتیل عشق A Masnawī poem, containing the romance of Maḥbūb, the merchant's son, and Ketakī, the daughter of a jeweller. The poem begins:

مجھے اپنے کرم سے یا الھی
دیار عشق کی دی بادشاھی

The last couplet (fol. 40*a*) contains a chronogram expressing the date of composition, A.H. 1266 (A.D. 1850).

II. Fol. 41*b*. Dīwān of Ghazals, in alphabetical arrangement.

Beg. قدرت سے پہلے پھر کا آب روان بنا
بعد اسکے یہہ زمین بنی اسمان بنا

III. Fol. 112*a*. Musaddas and Mukhammasāt on Ghazals, by Nawab 'Alī Bahādur, and a poet whose Takhalluṣ is Afsar.

IV. Fol. 118*a*. A collection of Ḳiṭ'ahs in Persian, the most noticeable of which are:

(1) On the building of a mosque by Nawab Ẓū al-Faḳār Bahādur of Banda, A.H. 1261 (A.D. 1845).

(2) On the death of Nawab Ẓū al-Faḳār Bahādur, and (3) the accession of his son, 'Alī Bahādur, A.H. 1265 (A.D. 1849). The latter ruler was the last Nawab of Banda. He was found guilty of complicity in the Mutiny of 1857, and was kept a State prisoner on a pension at Indore, where he died, A.D. 1873.

V. Fol. 120*a*. Salāms, Marṣiyahs, and eulogies on the Caliph 'Alī.

On some of the folios are additional verses, supplied by a later hand.

## 78.

Or. 384.—Foll. 72; 9¾ in. by 6; 13 lines, 3¾ in. long; neatly written in Nestalik, and dated 3rd Dec., A.D. 1831.

[Geo. Wm. Hamilton.]

### قصۂ لیلی مجنون

The story of Lailā and Majnūn. A Masnawī, by Najīb al-Dīn.

Beg. تیری شکر ھی میری پروردگار
تیری ذات عالی پر سب کچھ نثار

No record has been found of the author, who writes under the Takhalluṣ Najīb. There are several versions of this popular Persian romance in Hindustani, and in other vernaculars of India.

Copyist: نیہنمل

## 79.

Or. 386.—Foll. 122; 8¼ in. by 5; 11 lines, 3½ in. long; written in Nestalik, apparently in the 19th century.

[Geo. Wm. Hamilton.]

### قصۂ راجہ کنور سین و رانی چتراولی

The story of Rāja Kunwar Sen and Rānī Chitrāvalī. A romance in Masnawī verse.

Beg. خدا ھی محمد محمد خدا
کہی اوس بن اوسکی کوئی کیا ثنا

The author of this poem, and the date of composition, are unknown, but it is clearly quite a modern work. The scene of the romance is laid in India, the story beginning on fol. 12*a*. The author states in the prologue that this romance, of which he has ventured to make a metrical version, is well known throughout India. The introductory portion of the poem contains a long discussion on religious love, with eulogies on Muḥammad and the Caliph 'Alī.

## 80.

Or. 2034.—Foll. 92; 8 in. by 5; 13 lines, $3\frac{1}{2}$ in. long; written in Shikastah, on different coloured paper; dated Moradabad, A.D. 1847 and 1848. [Sir Henry M. Elliot.]

### قصهٔ راجه چترمکٹ و رانی چندرکرن

The story of Rāja Chitramukuṭ and Rānī Chandrakiran. A Maṣnawī, by Saman La'l, of Amroha. See no. 1.

Beg. کرتا هون پہلے توحید حق کے بیان
که هو جا میری جس سے رطب اللسان

The author states in the prologue that he had been earning his living from the age of fifteen, and had been induced to write this metrical version of a popular romance, and dedicate it to Sir Henry Elliot, at whose hands he had received so many favours.

The poem consists of 2037 lines, each of which is numbered. It is divided into thirty cantos, of which the first nine are taken up with eulogies on Sir Henry Elliot and praise of the author's native place, Amroha. The story begins at canto 10, fol. 18*a*.

The author has taken Rāghib as his Takhallus. In line 305 he says of himself:

سمن لعل معروف هون در جهان
تخلص هی راغب میرا دوستان

There is a carefully prepared table prefixed to the poem, giving in brief the contents of each canto. The title of the work appears at the heading, as also the dedicatory title مثنوی مسٹر هنری میرس الیٹ

The author has supplied two chronograms expressing the date of composition, viz., one, 1263 of the Faṣlī era, A.D. 1847 (fol. 87*a*), the other, 1904, its equivalent Samvat year (fol. 87*b*). The MS., which is apparently in the author's own hand, was written in the year of composition, and is dated 2nd Sept. 1847.

For another metrical version of this romance, written by Roshan 'Alī, see no. 56 art. ii.

Appended to the poem (foll. 89—92) is a short account, written by the same author, of the defeat of the Raja of Kumaun, and the annexation of his territory by Prithvi Narāyan, king of Nepal, in A.D. 1789.

The colophon bears the date 2nd March, A.D. 1848, and has the title جنگنامه فتح پرتهی راجه نیپال و راجه کمایون

## 81.

Add. 24041.—Foll. 378; $8\frac{3}{4}$ in. by 6; from 11 to 15 lines, 3 to 4 in. long; written in Nestalik, early in the 19th century. [H. H. Wilson.]

Foll. 115—303. A Maṣnawī, without title or author's name.

Beg. الهی حمد تیری کب بیان هو
اگرچه موبمو تن پر زبان هو

This work is in two parts. The first (foll. 115—229*a*) is a mystic poem on the unity of God (توحید), predestination, fate, trust in God and His divine will, resignation, and the duties of a religious life. Each subject has a separate heading of two or more distichs, written in red ink. In the second part of the poem (foll. 229*a*—303) the author turns from the contemplation of spiritual love to a description of the force of human love, depicted in a romance beginning:

ستو تم عشق کی یہہ داستان هی
جگر کی سوز کا جس مین بیان هی

The story is unfinished, and in the headings to the chapters spaces are left for the names of the persons and places referred to, the author having apparently not decided what names he should adopt.

The rest of the MS. contains Persian extracts. See the Persian Catalogue, p. 853*b*.

*ANTHOLOGIES.*

## 82.

Or. 4105.—Foll. 114; 10 in. by 6½; 9 lines, 4 in. long; written in neat Nestalik, probably in the year A.D. 1836.

A selection of poems from the works of approved authors.

Beg. بعد حمد الهی اور درود حضرت پناهی اور مدح ال اطهار اور اصحاب کبار کے

The compiler, whose name is not given, states in his preface that, whilst living at Shahjahanpur, he became acquainted in A.D. 1836 with Captain Morgan (?), مارکن, who was stationed there, and had at his express desire compiled this Album (بیاض) of Ghazals, witticisms, and select poems of Inshā and other noted poets. The compiler appears to have been an army Munshī, for he has devoted a considerable portion of the preface to eulogies on Captain Morgan. The MS. is probably in his own hand.

The work is divided into four Faṣls, as follows:

I. Fol. 3*b*. Selections from the Ghazals of Inshā.

Saiyid Inshā Allāh Khān, poetically surnamed Inshā, was the son of Ḥakīm Mīr Māshā Allāh Khān, Maṣdar. His ancestors dwelt at Najaf, whence his father came to Delhi in the time of Nawab Ẓū al-Faḳār Khān (who was slain A.H. 1124), and became the Court physician. On the fall of the Mughal dynasty he went to Murshidabad, where Inshā was born. He received a liberal education, and at an early age began to write poetry under the direction of his father.

Leaving Murshidabad, Inshā returned to Delhi, where he became one of the favourite associates of the Emperor Shāh 'Ālam. After several years, growing tired of Delhi, he finally settled in Lucknow, A.H. 1200 (A.D. 1786), and became an associate of Mirzā Sulaimān Shikūh, son of Shāh 'Ālam, who, in appreciation of his poetic skill, entrusted to him the correction of his verses, a task which, previous to Inshā's arrival, had been performed by Muṣḥafī. He was also an intimate friend of Nawab Sa'ādat 'Alī Khān, a collection of whose witticisms in Persian he has composed under the title of Laṭā'if i Sa'ādat. See the Persian Catalogue, p. 961*a*.

According to Āzād, Inshā died in A.H. 1230 (A.D. 1815), the date of his death being expressed by the words عرفی وقت بود انشا in a chronogram by Basant Singh, Nishāt, one of his pupils.

Inshā was a most voluminous writer, both in Persian and in Hindustani. He was not only a celebrated poet, but also possessed remarkable linguistic abilities, and was, like his father, a skilled physician. His poetical works consist of four Dīwāns, one of which is in Persian, besides a great many Ḳaṣīdahs, Maṣnawīs, satires, and miscellaneous poems, all of a high literary merit.

One of his poems, a eulogy on Nawab 'Imād al-Mulk, is composed entirely of words of which no letter is marked with a dot (نقطه). In another every letter has diacritical points. He has also written a tale in prose in which not a single Persian or Arabic word has been introduced. An English translation of this unique specimen of composition, made by the Rev. S. Slater, was published in the Journal of the Asiatic Society of Bengal, vols. xxi. and xxiv. (A.D. 1852 and 1855).

Of grammatical treatises Inshā is the author of a Persian Maṣnawī on Arabic grammar, entitled مأئة عامل زبان عربی; a work on rules of Pushtu grammar (appended to a Rekhtah Dīwān), and a Persian treatise on Urdu grammar, called دریا لطافت. This work written in A.H. 1222 (A.D. 1807), was printed in Murshidabad, A.D. 1848. See the Persian Catalogue, p. 998*b*.

Lithographed editions of the Kulliyāt of Inshā have been printed in Delhi, 1855, and Lucknow, 1876.

A full account of the life and works of Inshā has been given by Āzād, Āb i ḥayāt, pp. 265—318. See also Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 33, and Sprenger, Oudh Catalogue, pp. 240 and 614.

II. Fol. 35*b*. Ḳaṣīdahs by Saudā, and Musaddas by Jur'at.

III. Fol. 59*b*. Maṣnawīs and Rubā'īs by various poets.

IV. Fol. 91*b*. Persian and Hindustani Ghazals, and other short poems.

# COMPOSITIONS IN VERSE AND PROSE.

## 83.

Or. 2161.—Foll. 232; 12 in. by 8½; 13 lines, 4¾ in. long; written in elegant Nestalik, in the 19th century.

### گلدستهٔ حیدری

Miscellaneous compositions in prose and verse, by Saiyid Ḥaidar Bakhsh, poetically surnamed Ḥaidarī.

The author has given a short account of himself in his preface to the second and third works in this volume, and also to his Totā-kahānī (no. 93). It appears from these prefaces that Ḥaidar Bakhsh was the son of Saiyid Abū al-Ḥasan, of Delhi. His ancestors were of Najaf. His father, accompanied by Lāla Sukhdeo Rā'e, left Delhi when Ḥaidar Bakhsh was quite young, and settled at Benares. When Nawab 'Alī Ibrāhīm Khān, Khalīl (the author of the Gulzār i Ibrāhīm, no. 12) was appointed Civil Judge of Benares, in the time of Lord Hastings, Abū al-Ḥasan entrusted his son, who had then reached manhood, to his care, in order that he might obtain a thorough literary education. Ḥaidar Bakhsh was accordingly given an appointment under Ḳāẓī 'Abd al-Rashīd Khān. He also received religious instruction from Ghulām Ḥusain of Ghazipur, one of the Maulavīs attached to the Court of the aforesaid Nawab.

In A.H. 1214 (A.D. 1799—1800), having heard that officers in the employ of the East India Company at Calcutta were applying themselves to the study of the Urdu language, he composed a romance, entitled Ḳiṣṣah i Mihr o Māh, and submitted it to Mr. Gilchrist, the Professor of Hindi at the College of Fort William, who forthwith appointed him as one of the Munshīs of that College.

Ḥaidar Bakhsh was a prolific writer, most of his works being translations from the Persian. In addition to the works contained in this volume, he is the author of—

1. Ḳiṣṣah i Lailā o Majnūn, translated from the Persian poem of Amīr Khusrau. It appears from the preface to the second work in this volume (fol. 8*b*) that Ḥaidar Bakhsh translated this romance prior to A.H. 1215.

2. Totā-kahānī, or "The Tales of a Parrot," translated from the Persian of Muḥammad Ḳādirī in A.H. 1215 (A.D. 1801). See no. 93.

3. Ārā'ish i maḥfil, a free translation of the Ḳiṣṣah i Ḥātim Ṭā'ī (Persian Catalogue, p. 764*a*), made in A.H. 1216 (A.D. 1801). This

version of the popular story was first printed in Calcutta, 1803. Several editions have been published from native presses at Delhi, Lucknow, Cawnpore, Bombay, and Madras. It has also been translated into Bengali, Hindi, and Gujarati.

4. Haft paikar, a Masnawī on the same subject as the poem of Niẓāmī (Persian Catalogue, p. 567*a*), composed in A.H. 1220 (A.D. 1805-6). A copy is mentioned by Sprenger, Oudh Catalogue, p. 612.

5. Tārīkh i Nādirī, a history of the Emperor Nādir Shāh, translated from the Persian of Mirzā Muḥammad Mahdī (Persian Catalogue, p. 192*a*) in A.H. 1224 (A.D. 1809-10). See Roebuck's Annals of the College of Fort William, p. 339.

6. Gul i maghfirat, a history of Muhammadan martyrs. This work is an abridgment in prose and verse of the author's Gulshan i shahīdān, which is a translation of the Rauẓat al-shuhadā of Ḥusain Vā'iẓ Kāshifī (Persian Catalogue, p. 152*b*). It is also called Dah majlis, and was composed in A.H. 1227 (A.D. 1812). It was printed in Calcutta, 1812, and has been translated into French by M. Bertrand, Paris, 1845.

7. Gulzār i dānish, a romance translated from the Bahār i dānish of Shaikh 'Ināyat Allāh (Persian Catalogue, p. 765*b*). The date of the composition of this work has not been ascertained.

The exact date of the death of Ḥaidar Bakhsh is uncertain. Sprenger, in his notice of this author (Oudh Catalogue, p. 236) states: "Mawlawy Gholam Haydar informs me that he . . . died upwards of thirty years ago, that is to say, about 1823." See Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 550.

The contents of this work are:

I. Foll. 2*b*—6*a*. A collection of Marsiyahs, without date.

Beg. صلوات بھیجتا ہون مین اب اُس امام پر
جسنے کہ سر کٹا دیا اُمّت کے کام پر

II. Foll. 7*b*—143*b*. A collection of more than 100 anecdotes, with an autobiographical preface.

Beg. حمد کرتا ہون اُس خالق قدیر کی کہ جس نے
انسان کو پردۂ عدم سے موجود کرکے اپنی قدرت خلاقی
سے لباس حیات پہنایا

In the preface the author states that he was then, A.H. 1215 (A.D. 1800—1801), enjoying the patronage of Mr. J. Gilchrist, and that he had already written several works, of which were the Ḳiṣṣah i Mihr o Māh, the translation of the Ṭūṭī-nāmah, and of the Ḳiṣṣah i Lailā o Majnūn of Amīr Khusrau, and a few miscellaneous poems.

III. Foll. 144*a*—145*b*. Ḳiṣṣah i Mihr o Māh. The preface and first few lines only.

Beg. حمد کرتا ہون اس بادشاہ قادر بیچون کی
کہ جسنے اپنی قدرت کبریا سے سلطان مہر و ماہ کو

This romance, as stated in the preface, was composed in A.H. 1214 (A.D. 1799—1800), prior to the author's departure for Calcutta.

A Persian work, bearing the same title, of which this is probably a version, is noticed in the Persian Catalogue, p. 765*a*.

IV. Foll. 146*a*—147*b*. Ḳiṣṣah i Lailā o Majnūn. The preface and beginning only.

Beg. شکر کرتا ہون اس بے نیاز کا کہ جسکی
وصف خلاقی کے بیان مین عقل دانایان دہر کی مانند
چرخکے سرگردان ہی

V. Foll. 148*b*—212*b*. Dīwān of Ghazals in alphabetical arrangement, with Ḳiṭ'ahs, Ḳaṣīdahs, satires, and other miscellaneous poems.

Beg. برابری کا تیری گل نے جب خیال کیا
صبانے [مار] طمانچی مونہہ اسکا لال کیا

VI. Foll. 213*b*—232*b*. گلشن ہند A Taẕkirah of Urdu poets, in a rough alphabetical arrangement by their Takhallus.

This copy has been made from an imperfect MS. It begins with the notice of the first poet (آفتاب) as follows: مہر سپہر جہان بانی شاہ عالم بادشاہ عالمگیر ثانی

The work is also incomplete, extending only as far as the second entry (سوز) under the letter س. The author states in a colophon that he had spent six or seven years in the compilation of this Tazkirah, and had received much valuable assistance from Munshī Mīr Bahādur 'Alī. He regrets to say that he had lost the latter part of his MS., but hopes to rewrite the missing portion.

There is a complete copy of this Tazkirah in a MS. in the Library of the Indian Institute, Oxford, noticed below. In that MS. the author states in a short preface to the Gulshan i Hind that he left Benares by boat for Murshidabad (evidently on his way to Calcutta) on 21st Rajab, A.H. 1214. On arriving close to Ghazipur he fell in with Mirzā Muḥammad 'Alī of Delhi, who was also travelling by boat in the same direction, and it was at his suggestion that he commenced the compilation of this work, towards the furtherance of which Muḥammad 'Alī supplied him with copies of Dīwāns of several poets, which he happened to have with him.

In the Oxford MS. this Tazkirah begins: زینت کلام کی اس افریدگار کی حمد سے ہی کہ جسنے سخن روح افزا کو ہر ایک بشر کی زبان پر جاری کیا

At the end appears the following chronogram:

مرتب کر چکا جب تذکرہ مین
زروے حق یہہ بولے شیخ اور رند
کہی تاریخ اسکی حیدری خوب
اسے کہتا ہی ہر ایک گلشن ہند

The last line expresses the date A.H. 1207, but its compilation was not commenced before A.H. 1214, as stated above.

The notices of the poets are extremely meagre, the work being rather of the nature of an anthology.

The MS. in the Library of the Indian Institute, alluded to above, is a later and more complete recension of the Guldastah i Ḥaidarī, but without the portions containing the prefaces to the author's Mihr o Māh and Lailā o Majnūn. It contains a larger collection of anecdotes (many of which are of an indecent nature) and, in addition, a great many miscellaneous poems. There are also a number of Arabic and Persian familiar sayings and proverbs, in alphabetical arrangement, explained in Hindustani; also notes on the use of Arabic derivatives, and lists of Arabic names. This MS. bears the seal and signature of John Romer, and the date 1804. The date of composition, A.H. 1217 (A.D. 1802-3) is expressed by the words بنا تازہ گلدستۂ حیدری in a chronogram amongst the author's miscellaneous poems.

The present MS. is most probably the one formerly in the possession of Dr. Duncan Forbes, described in his "Catalogue of Oriental Manuscripts," 1866, p. 31.

## 84.

Or. 2036.—Foll. 207; 8 in. by $5\frac{1}{4}$; 12 and 13 lines, $3\frac{1}{2}$ in. long; written in Shikastah, on different coloured paper; dated 26th May, 1847. [Sir Henry M. Elliot.]

### علم منجلی

Miscellaneous compositions in prose and verse, by Saman Lal, of Amroha.

Beg. کرون حمد اوسکی جو ایزد بقا ہی
نہ ثانی اوسکے کوئی باوفا ہی

The author, who has already been noticed (see no. 1), begins with poems in praise of God and Jesus Christ, a eulogy on his patron Sir Henry Elliot, and an account of himself. He then proceeds to describe the contents of each portion of the work, which he completed in the year A.D. 1846, after six months labour, and has dedicated it to Sir Henry Elliot.

The work consists of five Bābs, as follows:

Bāb i., in twenty-five Faṣls, a treatise on arithmetic, fol. 10*a*. Bāb ii., in nineteen Faṣls, a letter-writer, with a list of complimentary phrases and specimens of legal documents, mostly in Persian; definitions of philosophical terms, in Persian; riddles, proverbs, detached verses, and poems of various kinds, some in Persian, others in Urdu, fol. 51*a*. Bāb iii., in ten Faṣls, a description of the different classes of men and women, and their sexual relations, compiled from the Koka-Śāstra, in Hindi verse, with interlineary explanations in Urdu; lists of musical modes, dances, Hindu sacred books, and other useful particulars, fol. 133*a*. Bāb iv., a collection of 116 witticisms and anecdotes, fol. 141*a*. Bāb v., tables for ascertaining the English day of the week for any day of the month from A.D. 1 to 3700, fol. 190*a*.

# TALES AND FABLES.

## 85.

Add. 10589.—Foll. 149; $7\frac{1}{2}$ in. by $5\frac{3}{4}$; 9 lines, $3\frac{7}{8}$ in. long; written in Nestalik, apparently in the 18th century.

### طوطی نامه

Ṭūṭī-nāmah, or "The Tales of a Parrot," translated from the Persian.

Beg. پیچھے سین تعریف صاحب زمانه کے اور زمین کے

The MS. contains the Persian text of the abridged version of Nakhshabī's Ṭūṭī-nāmah by Abū al-Faẓl B. Mubārak (see the Persian Catalogue, p. 753*b*) with a preface, and a prose translation of the first thirty-five tales (up to fol. 100*a*) written, in the Dakhani dialect of Hindustani, by an unknown author, with occasional notes on the margin.

For a Dakhani metrical translation of these tales, composed by Ghauwāṣī, A.H. 1049 (A.D. 1639-40), see no. 54, art. ii.

## 86.

Add. 6628.—Foll. 85; $10\frac{3}{4}$ in. by $6\frac{3}{4}$; 13 to 19 lines, 4 to $4\frac{1}{2}$ in. long; written in Nestalik, apparently in the beginning of the 19th century.

### گلستان

A Dakhani translation of Sa'dī's Gulistān. See the Persian Catalogue, p. 597*a*.

Beg. ایک بادشاه کے تین هم سنا که واسطے مارنے ایک قیدی کے اشاره کیا

The author of the work, which has no preface, is not known. The translation is in prose and verse on the model of the Persian original. The work is incomplete, extending only up to the end of the eleventh tale of Bāb vii. (Platts' edition, p. ۱۳۲).

The most popular Hindustani version of the Gulistān is the Bāgh i Urdū of Sher 'Alī, Afsos. See no. 72.

## 87.

Add. 25873.—Foll. 147; $11\frac{1}{2}$ in. by $6\frac{1}{4}$; 17 lines, $4\frac{3}{4}$ in. long; written in elegant Nestalik, probably in the beginning of the 19th century. [W. H. W. T. Knox.]

### انوار سهیلی

The Fables of Bīdpā'i, translated by Mirzā Mahdī from the Persian version of Ḥusain Vā'iẓ, Kāshifī. See the Persian Catalogue, p. 756*a*.

Beg. هر سنگ مین شرار هی تیرے ظهور کا
موسی نهین که سیر کرون کوه طور کا

Mirzā Mahdī states in a lengthy preface that he was in the service of Captain William Douglas Knox (probably in the capacity of a Munshī), and had accompanied that officer from Calcutta to Manpur and Gaya. He had heard that European officers of the East India Company had lately turned their attention specially to the study of the Hindustani language, and, as they were already well acquainted with the Persian Anvār i Suhailī of Ḥusain Vā'iẓ Kāshifī, he had undertaken a Hindustani translation of that work, hoping it might be of use to students of that language.

He relates, at the end of his preface, that at the suggestion of a friend of his, Shaikh Muḥammad Rafī' of Patna, his master, Captain Knox, whilst stationed at Gaya, had commissioned Hengā Khān, a well-known story-teller (قصه خوان), to make a Hindustani translation of the 'Iyār i dānish, another Persian version of these Fables. (See the Persian Catalogue, p. 756*b*.) At this, Mirzā Mahdī, fired by a spirit of competition, began at the same time to translate the Anvār i Suhailī. When Hengā Khān had translated about a fourth part of the 'Iyār i dānish, the Shaikh invited Mirzā Mahdī to attend on a certain day to hear a specimen of his work read out for the approval of Captain Knox. He accordingly presented himself on the appointed day, taking with him a portion of his own translation. The two translations were read out and criticized by Captain Knox and other gentlemen assembled for the purpose, and that of Mirzā Mahdī was unanimously declared to be the best, whereupon his rival, Hengā Khān, was so annoyed that he tore in pieces the fair copies of the portion of his translation which he had brought with him. Mirzā Mahdī concludes by saying that Captain Knox urged him to complete the translation of the whole work, but he apparently failed to do so.

This MS. breaks off abruptly at the beginning of the third Bāb, the original work consisting of fourteen Bābs. Garcin de Tassy, in his notice of this author (Litt. Hind., 2nd ed., vol. ii., p. 256) mentions another copy, also incomplete, consisting of 205 pages of nineteen lines. He states, probably from data obtained in that MS., that it was composed in A.H. 1211 (A.D. 1796-97), and that it bears the title Bāgh i Bahār. These particulars are not found in the present copy, nor is the date of transcription noted, or the name of the copyist.

The translation is in a simple style of Hindustani, interspersed with bits of poetry. The text begins, on fol. 7*a*, as follows:

سلف کے زمانے کا تاریخ دان
یهه لکهتا هی احوال پیشینان

A Dakhanī translation of the Anvār i Suhailī, composed by Muḥammad Ibrāhīm, was printed at Madras, 1824. This was followed by an Urdu translation, entitled Bostān i ḥikmat, written by Faḳīr Muḥammad Khān, A.H. 1251 (A.D. 1835-36), which was lithographed at Lucknow, A.H. 1254 (A.D. 1838), and again in 1845 and 1870. Another version, somewhat abridged, by Nawab Muḥammad 'Umar 'Alī Khān, Wahshī, written A.H. 1289 (A.D. 1872-73), was published at Meerut, 1876, under the title Sitārah i Hind, with the chronogrammatic title of Ẓiyā i ḥikmat.

A metrical translation of these fables, composed by Jānī Bihārī La'l, Rāẓī, Vakīl of the Native State of Bhartpur, in A.H. 1285 (A.D. 1868-69), was lithographed at Agra, A.D. 1879, under the title Arzhang i Rāẓī.

## 88.

Add. 8921.—Foll. 147; 9½ in. by 6½; 15 lines, 4 in. long; written in Nestalīk, apparently in the beginning of the 19th century.

## نو طرز مرصّع

Nau-ṭarz i muraṣṣa', or "The new gold-embroidered fashion;" a translation by Mīr Muḥammad Ḥusain 'Aṭā Khān, poetically surnamed Taḥsīn, of the Ḳiṣṣah i Chahār Darvīsh, or "Tales of the Four Darweshes," of Amīr Khusrau. See the Persian Catalogue, p. 762*a*.

Beg. دیباچہ ثنائے خداوند ذو الجلال
ایسا نہیں کہ لکھ سکے اسکا کوئی کمال

The translator states, in a long and flowery preface, that his Takhalluṣ is Taḥsīn, his soubriquet (خطاب) مرصع رقم, and that he is the son of Mīr Bāḳir Khān, poetically surnamed Shauḳ. He was for some time in the service of General Smith (probably as a Munshī), and accompanied that officer to Calcutta. When General Smith left India, he went to Patna, and practised as a pleader in the Civil Courts, and, on the death of his father, he left Patna and settled at Faizabad, in the service of Nawab Shujā' al-Daulah, and was then enjoying the patronage of his successor, Nawab Āṣaf al-Daulah.

The author does not mention when he translated these tales, but it was evidently during the rule of Āṣaf al-Daulah, as he has written a long Ḳaṣīdah in praise of him at the conclusion of his preface. Āzād [illegible] states that the work was [illegible] A.H. 1213, or A.D. 1798.

[illegible] is also the author of [illegible], [illegible] Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii, p. 199; and Sprenger, Oudh Catalogue, p. 894.

The translation of the text begins on [illegible], as follows: بیچ سرزمین فردوس آئین ولایت روم کے ایک بادشاہ تھا آرادبخت نام. It concludes on fol. 146*a*, line 4, the rest of the MS. containing the translator's colophon, which is apparently imperfect.

Contents: The translator's preface, with Ḳaṣīdah, fol. 1*b*. Introductory account of King Āzād-bakht, fol. 10*b*. Story of the first Darwesh, fol. 17*a*, line 1. Story of the second Darwesh, fol. 50*b*. Story of the third Darwesh, fol. 78*b*. Adventures of King Āzād-bakht, fol. 95*b*. Story of the fourth Darwesh, fol. 128*b*.

In this work, as also in the Bāgh o Bahār, another version of these tales (noticed below), the arrangement is slightly altered, the stories of the second and third Darweshes in the Persian original being the third and second in these translations. The chapter on the adventures of King Āzād-bakht should also come after the story of the second, instead of the third, Darwesh.

There are no headings in this MS. to the different chapters and portions of the tales.

The work has been lithographed, Bombay, 1846 (without the Adventures of King Āzād-bakht), and Cawnpore, 1874.

Taḥsīn's translation of the Persian tales is written in a highly ornate style of composition, and to quote from Mr. Roebuck, "as a specimen of the Oordoo language it was rendered objectionable by his retaining too much of the phraseology and idiom of the Persian and Arabic."* Accordingly, Dr. Gilchrist caused another translation to be made by Mīr Amman, for use in the College of Fort William. It was completed in the year A.H. 1215 or A.D. 1801, and bears the same title as the Persian original, but is best known by the chronogrammatic title of Bāgh o Bahār. This work, written in elegant and simple language, is extremely popular throughout India, and has been translated into most of the principal vernaculars. It was prescribed, and still continues to be used, as a text-book for examinations in Hindustani.

The Bāgh o Bahār was first printed in Calcutta, 1803, a portion only of the text

* See Mr. Roebuck's preface to the 2nd edition of the Bāgh o Bahār, edited by Ghulām Akbar, Calcutta, 1813.

having appeared the year previous in Gilchrist's "Hindee Manual." Since then, numerous editions have been published from European and native presses in India, and also in London. It has been translated into English by L. F. Smith, Calcutta, 1813, other editions appearing in Madras, 1825, Calcutta, 1842, London, 1851, and Lucknow, 1870; also by E. B. Eastwick, Hertford, 1852 and 1877; by Duncan Forbes, London, 1857, 1862 and 1874; and (in abstract) by Edith F. Parry, London, 1890.

There are two metrical translations of these tales, one by Shamlah, Lucknow, 1856, which has been translated into French by Garcin de Tassy, Paris, 1878; the other by Ghulām Muḥammad Khān, Khabīr, under the title of Kharīṭah i surūr, Lucknow, 1875.

Another version, somewhat abridged, written in prose and verse, and bearing the same title as the present work, Nau-ṭarz i murassa', was composed by Muḥammad 'Iwaz, Zarrīn, and was lithographed in Lucknow, 1869, and Cawnpore, 1881. The arrangement of the stories in this translation follows the order of the Persian original.

Copyist: غلام حیدر ولد منشی غلام محمد خان

## 89.

Or. 1709.—Foll. 94; 12 in. by 7; 15 lines, 4½ in. long; written in Nestalik; dated the Samvat year 1880 (A.D. 1823).

Another copy of the preceding work.

In this copy of the Nau-tarz i murassa' the chapter containing the adventures of King Āzād-bakht is omitted. It tallies with the printed edition of Bombay, 1846. The chapters, and different portions of the stories, have headings in red ink.

It appears from the colophon that this copy was written at the request of Lālah Khush-ḥāl Rā'e, son of Bhagwān Dās, of Faridabad, and agent (وکیل) for Baldev Singh, Mahārājah of Bhartpur.

On foll. 93 and 94 are some Ghazals, written by a different hand.

Copyist: لاله مان سنگھ ساهوکول

## 90.

Add. 18892.—Foll. 280; 10¾ in. by 7¾; 13 lines, 4¾ in. long; written in bold Nestalik, in the beginning of the 19th century.

[Sir Graves C. Haughton.]

### قصهٔ امیر حمزه

The romance of Amīr Ḥamzah, translated from the Persian by Khalīl 'Alī Khān, poetically surnamed Ashk. See the Persian Catalogue, p. 760*b*.

Beg. بنیاد اس قصهٔ دل چسپ کی سلطان محمود بادشاه کے وقت سے هی

This work, containing a somewhat imaginary account of Amīr Ḥamzah, the son of 'Abd al-Muṭṭalib, and uncle of Muḥammad, was translated by Khalīl 'Alī Khān, under the direction of Dr. Gilchrist, in A.H. 1215 (A.D. 1801). The entire work consists of four chapters (jild), of which this MS. contains a copy of the first jild only. In the colophon the translator attributes the original work to Mulla Jalal Balkhi. See Garcin de Tassy, Litt. Hind., 2nd ed., Vol. i., p. 236.

This translation has been printed at Bombay, 1850; Lucknow, 1869; and Delhi, 1878 and 1879.

For a metrical translation by Totārām Shāyān, and another prose translation, by Muḥammad Ḥusain, Jāh, and Aḥmad Ḥusain, Ḳamar, see the Catalogue of Hindustani Printed Books.

On fol. 4*a* is written "G. C. Haughton, Febry. 1818. From the library of Jonathan Duncan."

## 91.

Add. 18893.—Foll. 49; 10½ in. by 7¾; 13 lines, 4¾ in. long; written in Nestalik, in the beginning of the 19th century.

[Sir Graves C. Haughton.]

### سکنتلا ناٹک

A Hindustani adaptation of Kālidāsa's Sanskrit drama, Śakuntalā nāṭaka, translated, from a Hindi version, by Kāẓim 'Alī, poetically surnamed Jawān.

Beg. خدا کا نام لے پہلے زبان پر
کا پھر دلکو اپنے داستان پر

Kāẓim 'Alī, Jawān, a native of Delhi, was one of the Munshīs at the College of Fort William in Calcutta. He states in the preface to this work that the famous Śakuntalā nāṭaka of the Sanskrit poet Kālidāsa had been translated into Braj-bhasha by Nawāz Kabīsvar, by order of Mūle Khān, the son of Fidā'e Khān, one of the generals of the Emperor Farrukhsiyar (who reigned A.H. 1124—1131, A.D. 1713—1719); and that, by order of Mr. Gilchrist, he had made this translation, from the Braj-bhasha version of [illegible] into modern Hindustani in the year A.H. 216[illegible], or A.D. 1801.

A portion of this translation (sixty pages) was printed, in Devanagari characters, Calcutta, 1802, as part of Dr. Gilchrist's "Hindee Munshee." It was next printed in Roman characters, Calcutta, 1804, after which an edition of the text in Hindustani, with a transliteration by Dr. Gilchrist, under a system introduced by him, and explained in a long preface, was published in London, 1826, together with some fables, under the title of "An Appendix to the English and Hindostanee Dialogues." It also (without the preface) appeared in Price's "Hindee and Hindoostanee Selections," Calcutta, 1830. A lithographed edition was printed by Nawal Kishor in Lucknow, 1875.

The present MS. agrees with the Calcutta edition of 1802. In subsequent editions the work has an enlarged preface, beginning: پری ہو یا انسان کسیکی کیا جان جو اسکے شاهد حمد و ثنا کے حسن و جمال پر کر سکے نگاه کلام. In it the author states that the work had been revised with the aid of Lallūjī Lāl Kavi. Kāẓim 'Alī further mentions that he had been sent from Lucknow to the College of Fort William by Colonel Scott in A.D. 1800.

Kāẓim 'Alī is also the author of a Bārahmāsā, a Maṣnawī poem containing a description of each month of the year. This was written after the completion of the present work, and was printed in Calcutta, A.D. 1812. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 92.

Nawab 'Alī Ibrāhīm Khān states in his Taẓkirah, Gulzār i Ibrāhīm (no. 12, fol. 45), written A.H. 1198 (A.D. 1784), that Kāẓim 'Alī was then living at Lucknow, and had sent specimens of his poetry to him at Benares. In the Dīwān i Jahān, or Taẓkirah of Benī Narāyan (see no. 15, fol. 31*b*), written in A.H. 1227 (A.D. 1812), the author is mentioned as being still alive. Appended to the MS. copy of this Taẓkirah is a collection of Ghazals by eight living poets, including the author of this work, which were read at a Mushā'arah, held apparently in A.D. 1815, so that Kāẓim 'Alī must have died some time after that date.

## 92.

Add. 18894.—Foll. 42; 10¼ in. by 7¾; 13 lines, 4¾ in. long; written in large Nestalik, in the beginning of the 19th century.

[Sir Graves C. Haughton.]

### قصهٔ مادهونل اور کام کندلا

The story of Mādhonal, the Brahman, and the dancing girl Kāmakundalā; translated

from the Braj-bhasha of Motīrām Kabisvar by Maẓhar ʻAlī Khān, poetically surnamed Wilā.

Beg. حمد و ثنا بے پایاں لائق اس افریدگار کے ہی کہ

Maẓhar ʻAlī Khān, who is also known as Mirzā Luṭf ʻAlī, and whose Takhalluṣ is Wilā, the son of Sulaimān ʻAlī Khān, Widād, was born at Delhi. He was a pupil of Mirzā Jān Tapish, also of Muṣḥafī, and subsequently of Niẓām al-Dīn, Mamnūn. He became one of the Munshīs of the College of Fort William, applying himself chiefly to the translation of Persian and other texts. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 297.

The chief compositions of Wilā are:

(1) A prose translation into modern Hindi of the Baitāl-pachīsī from the Braj-bhasha version of Sūrat Kabīsvar, in which he was aided by Lallūjī Lāl.

(2) A metrical translation into Hindustani of Saʻdī's Pand-nāmah, a portion of which was first published in Gilchrist's "Hindee Moral Preceptor," Calcutta, 1803.

(3) A Dīwān in Hindustani, a copy of which work is mentioned by Sprenger, Oudh Catalogue, p. 641.

(4) A Hindustani translation of Haft gul-shan, a collection of ethical tales. See no. 98.

In the Taẓkirahs of Muṣḥafī, Bāṭin, and Sheftah the author's Takhalluṣ is said to be Wālā (والا). Muṣḥafī also states that his real name is Mirzā Luṭf ʻAlī, but that he is generally known as Maẓhar ʻAlī Khān. Benī Narāyan, the author of the Dīwān i Jahān (no. 15), written in A.H. 1227 (A.D. 1812), states that Wilā was then living at Calcutta.

The author has given two chronograms in the colophon expressing the date of composition, one on the Muhammadan year, A.H. 1215, the other on the Christian year, A.D. 1801.

A portion only of this work was printed in Gilchrist's "Hindee Manual," Calcutta, 1802. No other edition appears to have been published.

## 93.

Add. 18896.—Foll. 100; 11 in. by 8; 13 lines, 5 in. long; written in Nestalik, in the 19th century.

توتا کہانی

Totā-kahānī, or "The Tales of a Parrot"; translated by Saiyid Ḥaidar Bakhsh, poetically surnamed Ḥaidarī, from the Tūṭī-nāmah of Muḥammad Ḳādirī. See the Persian Catalogue, p. 754*a*.

Beg. احسان اس خدا کا کہ جسنے دریاے سخن کو اپنے ابر کرم سے گوہر معنی بخشا

Ḥaidar Bakhsh, who has already been noticed (no. 83), states in the preface that he made this translation of the Tūṭī-nāmah, by order of Mr. John Gilchrist, in A.H. 1215, or A.D. 1801.

These tales were originally written in Sanskrit, under the title Śuka-saptati, or "Seventy (tales) of a Parrot." A Persian version, consisting of fifty-two tales, was composed by Ẓiyā'ī Nakhshabī in A.H. 730 (A.D. 1330) under the title of Tūṭī-nāmah, from which a simplified and abridged version was made by Muḥammad Ḳādirī [illegible] (A.D. 1793-94), the number of tales being reduced to thirty-five. The date of the composition of the Persian abridgment is supplied by Mr. Small in a preface to his English translation of this Hindustani version, London, 1875.

These tales have gained great popularity in India. The Totā-kahānī was for many years a text-book for examinations in Hindustani. A portion of the work was first printed in Gilchrist's "Hindee Manual," Calcutta, 1802, occupying four pages of that volume. The entire work was published at Calcutta in 1804, and again in 1836, and an

edition, edited by Duncan Forbes, with a vocabulary, was printed in London, 1852. Besides these, several editions have been lithographed by the native presses.

Translations have been made, into English by G. Small, London, 1875, and into Bengali, under the title Totā itihāsa, by Chaṇḍīcharaṇa, Serampur, 1806, and London, 1825.

Another Hindustani translation, from the Persian of Muḥammad Ḳādirī, made by Ambāprasād, Rasā, under the title Ḥikāyat i sukh ba sukh, was printed at Delhi, 1845.

Versions of the Śuka-saptati, or Sanskrit original, have been made: in Hindi, one by Bhairavaprasāda, another by an anonymous author; also in Gujarati verse by Sāmala Bhaṭa, and in Marathi prose by an unknown author.

## 94.

Add. 6637.—Foll. 125; $10\frac{1}{2}$ in. by $7\frac{3}{4}$; 13 lines, $4\frac{3}{4}$ in. long; written in bold Nestalik, in the beginning of the 19th century.

### اخلاق هندی

A Hindustani version of the Hitopadeśa; translated, by Mīr Bahādur ʻAlī, Ḥusainī, from the Mufarriḥ al-ḳulūb. See the Persian Catalogue, p. 757*a*.

Beg. هزارون شکر اس خدا کے کہ جسنے اپنی تمام خلقت مین انسان کو فضلت عطا فرمائی

Bahādur ʻAlī was Mīr Munshī of Hindustani at the College of Fort William, Calcutta. He has not furnished any particulars of his early life and parentage in any of his works, nor is he noticed in any of the Urdu Taẓkirahs, presumably because he does not appear to have written any poetry.

The Hitopadeśa, or collection of Sanskrit tales, popularly ascribed to one Vishṇuśarman, was translated into Persian, under the title of Mufarriḥ al-ḳulūb, by Tāj Muʻīn al-Dīn Malikī, by order of Shāh Naṣīr al-Dīn, Nawab of Behar. The present Hindustani translation of the Persian version was made by order of Mr. Gilchrist in A.H. 1217, or A.D. 1802. It is written in an easy colloquial style, and has become very popular. It was printed in Calcutta, 1803, a portion only of the work having appeared in the previous year in Gilchrist's "Hindee Manual." Several editions have been lithographed in Bombay, Madras, and Bangalore. An excellent edition, with an introduction and notes, by Saiyid ʻAbd Allāh, was also printed in London, 1868.

Bahādur ʻAlī is also the author of Naṣr i Benaẓīr (see the following MS.) and of a translation of Tārīkh i Āshām, a history of Assam by Walī Aḥmad Shihāb al-Dīn, Ṭālish. See the Persian Catalogue, p. 266*b*. The latter work has been translated into French by T. Pavie, Paris, 1845. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 607.

A copy of the Akhlāḳ i Hindī (incomplete) is in the Library of the Indian Institute, Oxford. It bears the signature and impression of the seal of John Romer, 1804.

## 95.

Add. 23614.—Foll. 149; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 11 lines, 3 in. long; written in elegant Nestalik, in the beginning of the 19th century.

### نثر بے نظیر

The story of Benaẓīr and Badr i Munīr, by Mīr Bahādur ʻAlī, Ḥusainī. See the preceding MS.

Beg. قلم سے لکھون پہلے نام خدا
کہ حاصل ہو دل کا میرے مدعا

This work is a prose adaptation of the Siḥr al-bayān, or Maṣnawī of Mīr Ḥasan (see no. 70), and was composed by Mīr Bahādur ʻAlī in A.H. 1217, or A.D. 1802. A portion of the work was printed that same year in Gilchrist's "Hindee Manual," ap

the entire work in Calcutta, 1803, two years before the publication of the original poem of Mīr Ḥasan. A second edition was printed at Calcutta 1805. Numerous editions have been lithographed in the native presses. It has been translated into English by M. H. Court, Simla, 1871, and Calcutta, 1889, also by C. W. Bowdler Bell, Calcutta, 1871, and is one of the text-books for High Proficiency Examinations of Officers in the Indian Military Service.

On the first two pages is a copy of the title-page of the Calcutta edition of 1803, in which the year is erroneously written 1813. It is probable that this copy was made entirely from the printed edition. The transcriber states in the colophon that he finished it on the 12th Ramaẓān (the year not mentioned) by order of Mr. Maunsey (?), مونسی.

Copyist: شاه سراج الدین محمد عوث خان

## 96.

Add. 24046.—Foll. 90; 10⅜ in. by 7; 11 lines, 5 in. long; written in large Nestalik, in the 19th century. [H. H. Wilson.]

### چار گلشن

The story of King Kaiwān and Farkhandah, by Benī Narāyan, poetically surnamed Jahān.

Beg. سبحان الله کیا لکھون اور کیا بیان کرون
صفت اس پروردگار کی که جسکے نور سے ارض و سما
روشن هوا

Benī Narāyan, who has already been noticed as the author of the Taẓkirah Dīwān i Jahān (see no. 15), states in his preface to this work that he had for many years retained in memory the romance of King Kaiwān and Farkhandah. One day in A.H. 1225 (A.D. 1811), Munshī Imām Bakhsh, after hearing the story from his lips, strongly advised him to write it in Hindustani, and to submit it to the notice of Captain Taylor (then Professor of Hindustani at the College of Fort William), which he accordingly did.

It appears from Roebuck's Annals, p. 339, that the author was rewarded for his MS., which was deposited in the College Library. The story is divided into five chapters, and appears to have been composed from a Persian original, but is entirely different from the Ḳiṣṣah i Shāh u darvīsh of Hilālī, noticed by Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 319.

The title of the work is introduced in the following lines in a short poem at the end:

رکھا چار گلشن جو مین اسکا نام
رهیگی خزان دور اس سے مدام

## 97.

Or. 387.—Foll. 112; 8 in. by 5¼; 11 lines, 3 in. long; written in neat Nestalik, in the 19th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

### قصهٔ نل دمن

The story of King Nala and Damayantī, an episode of the Mahābhārata; translated by Ilāhī Bakhsh, poetically surnamed Shauḳ, from the Persian Nal Daman of Faiẓī. See the Persian Catalogue, p. 670*b*.

Beg. [illegible] جهان حمد و سپاس اوس افریدگار عالم
[illegible] واسطے سزاوار هی

Shaikh Ilāhī Bakhsh was born at Agra, but resided chiefly at Farukhabad in the service of Muẓaffar-bakht, the son of Mirzā Jawān-bakht. He is the author of two Dīwāns, one in Persian, the other in Rekhtah, adopting Shauḳ as his Takhallus. He also wrote a treatise on the art of government, entitled قوانین السلطنت. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 119.

Nassākh (Ganj i tawārikh, p. 27) has written a chronogram expressing the date of his death, A.H. 1241 (A.D. 1825-26).

The date of composition, A.H. 1217, or A.D. 1802, is given in the author's colophon in verse.

The MS. bears the seals of the kings of Oudh.

## 98.

Add. 18895.—Foll. 32; $10\frac{1}{2}$ by $7\frac{1}{2}$; 13 lines, $4\frac{3}{4}$ in. long; written in clear Nestalik, early in the 19th century.

[Sir Graves C. Haughton.]

### هفت گلشن

A collection of moral tales and precepts, translated by Mazhar 'Alī Khān, poetically surnamed Wilā, from the Persian Haft gulshan of Nāṣir 'Alī Khān, Bilgrāmī, Wāsiṭī.

Beg. بلبل طبع آوے گر بہ ثنا
گلشن حمد کی ہو نغمہ سرا

Mazhar 'Alī Khān, Wilā, one of the Munshīs of the College of Fort William, who has already been noticed (no. 92), states in the preamble that he made this translation from the Persian at the request of Dr. Gilchrist. In the colophon he gives the date of composition, 14th Jumāda II., A.H. 1216, or A.D. 1801, followed by two chronograms.

The work is divided into seven chapters, called Gulshans, and contains a collection of tales and anecdotes on ethics, the etiquette of conversation and disputation, and obedience to superior authority; to which is added a selection of moral precepts ascribed to Muḥammad and the Caliph 'Alī.

The Haft gulshan (presumably the present translation) is mentioned in Primitiæ Orientales, vol. ii., p. li. (A.D. 1802), as one of the "Works in the Oriental Languages and Literature, printed in the College of Fort William, or published by its learned Members, since the commencement of the Institution."

On fol. 2*a* is written "G. C. Haughton, Febry. 1818."

## 99.

Add. 18879.—Foll. 216; $11\frac{3}{4}$ in. by $6\frac{3}{4}$; 13 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and coloured margins, on tinted paper; dated 2nd Oct., A.D. 1830.

### قصۂ چار درویش

An anonymous Hindustani imitation of the Persian Ḳiṣṣah i Chahār Darvīsh, or "Tales of the Four Darweshes." See no. 88.

Beg. لکھنے والے ان اخبارونکے اور کہنے والے ان حکایتونکے یون لکھتے ہین

This work, to which there is no preface, is more an imitation than a version of the well-known Persian tales. The general course and arrangement of the narrative is the same as in the original, but the names of the persons and places are changed, the plot of the story being laid in India, and the incidents are considerably abridged and altered.

The first three pages have coloured embellishments on the margin.

## 100.

Or. 2015.—Foll. 293; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; 15 lines, 4 in. long; written in small Nestalik; dated A.H. 1262 (A.D. 1846).

[Sir Henry M. Elliot.]

### نگارستان عشق

"The Picture-gallery of love:" a romance in prose and verse, by Ghulām A'ẓam, poetically surnamed Afẓal.

Beg. اومں خدا کی قدرت کی قربان کہ جسنے انواع انواع طرح کی صورتیں

The author mentions in the prologue that he is a native of Allahabad, the son of Shāh Abū al-Ma'ālī, and grandson of Shāh Muḥammad Ajmal, who died A.H. 1236. On the death of his father, which occurred on the 18th Rabī' II., A.H. 1252 (Aug. A.D. 1836), he became distracted with grief, and fell into a most deplorable state of melancholy. By chance, a friend of his, Shaikh Wazīr Muḥammad of Delhi, came on a visit to Allahabad, and, taking pity on his sad condition, endeavoured to divert his thoughts by narrating this romance. This gave him relief, and, at the suggestion of his friend, he forthwith proceeded to commit the story to writing, making sundry additions and alterations of his own.

Ghulām A'ẓam was a pupil of Imām Bakhsh, Nāsikh (who died A.H. 1254), and, according to Garcin de Tassy (Litt. Hind., 2nd ed., vol. i., p. 140), was the author of three Dīwāns and a Maṣnawī, but Nassākh (Sukhan i shu'arā, p. 41) mentions only two Dīwāns and a Maṣnawī.

The title of the work forms a chronogram on the date of composition, A.H. 1252 (A.D. 1836), and is introduced in a Ḳaṣīdah at the end of the preface.

Copyist: سید حسین علی

## 101.

Or. 1916.—Foll. 63; 10 in. by 6½; 11 lines, 3¾ in. long; written in clear Nestalīk; dated 30th Shawwāl, A.H. 1263 (Oct. A.D. 1847).

### نگارستان عجائب

"The Picture-gallery of wonders:" a romance by Sa'id al-Dīn, who is also called 'Alī Muḥammad.

Beg. ثنا کرتا ہوں ایسے خدا کی کہ جسنے عقل انسان کو عطا کی

From an account of his life given in the preface we learn that Sa'īd al-Dīn, who is generally known as 'Alī Muḥammad, was a native of Faizabad. His father was appointed record-keeper (سرشتہ‌دار) to the Collector's office at Banda by Mr. Skene in A.D. 1805, and died in 1847, after forty-two years of faithful service to the East India Company.

'Alī Muḥammad was brought up for the medical profession, and for twelve years obtained a livelihood as a physician attached to the court of the Native State of Bajaur. When Dīwān Khet Singh died, his son and successor, Rajah Lachhman Singh, dismissed 'Alī Muḥammad, leaving a year's salary unpaid. Accordingly he returned home, and shortly after his father died in A.D. 1847. He then fell into great poverty, but was helped by his younger brother, Rashīd Muḥammad, who had obtained an appointment under Mr. Michael Pakenham Edgeworth, in consideration of his father's long and faithful service.

That same year (A.D. 1847) 'Alī Muḥammad wrote this romance from the "Annals of the Turks" (تواریخ اتراك), and dedicated it to Colonel Henry Sleeman, Agent at Bundelkhand, of whose generosity he had heard frequent praises from the lips of the late Dīwān of Bajaur.

The story, which is written in the usual Arabian Nights' style, details the adventures of Prince Jawāhir Shāh and Khūrshīd-rū, the daughter of Khwājah Maḥmūd, merchant of Simistan in Persia.

The MS. is in the author's own handwriting. The date of composition, A.H. 1263, is given in a chronogram on the name of Col. Sleeman, expressed by the words مسٹر سلیمن صاحب بہادر, to which should be added sixty, the numerical value of س, the initial letter of سیاس, "one who governs

well." This is explained in the following lines at the end of the work :

کہا ہاتف نے اس قصہ کو سنکے
کہ یون تاریخ کو اسکی حلا دے
کہ جسکے واسطے تو نے کہا ہی
اوسیکے نام کی اعداد گن لے
سر حرف سیاس اوسمین ملا دے
در تاریخ ہر سبکو دیکھا دے

The author concludes his colophon with the remark that he was a little over thirty-two years of age when he wrote this work.

## 102.

Or. 1723.—Foll. 44; $12\frac{1}{4}$ in. by $8\frac{1}{2}$; 15 lines, $6\frac{1}{2}$ in. long; written in Shikastah-āmez; dated Rohtak, 2nd Jan., A.D. 1850.

[Sir Henry M. Elliot.]

### قصۂ ہیر رانجھا

The romance of Hīr and Rānjhā.

Beg. راویان اخبار نے حقیقت اس قصہ کی بدین نہج لکھی ہی کہ

This story of the loves of the cowherd Rānjhā of Hazara, and the princess Hīr of Jhang, is extremely popular throughout the Panjab. Several versions of it have been published in Panjabi, as well as in other vernaculars of India. A Hindustani version by Maḳbūl Aḥmad has been translated into French by Garcin de Tassy, and appeared in the "Revue de l'Orient," 1857. See also the Persian Catalogue, p. 710*a*.

From the colophon to this work, and a letter (without date) from E. C. Bayley, then Under Secretary to the Government of India, Foreign Department, which is attached to the fly-leaf, it appears that this story "was written down from the dictation of one of the gosains at the Rohtak asthel" (?) by Ghulām Surūr al-Dīn, assistant record-keeper (نائب سرشتہدار) at Rohtak.

On a portion of a wrapper, which is attached to the fly-leaf, is written "Ranjah and Hir. Declared by Pandits to be better than the Goormukhee."

## 103.

Add. 24047.—Foll. 534; $8\frac{3}{4}$ in. by 6; 10 and 8 lines, 4 in. long; written in large Nestalik, in the 19th century. [H. H. Wilson.]

A collection of tales, without date or authors' names.

I. Foll. 1—264. قصۂ روشن ضمیر و آرام جان

The story of Prince Roshan-ẓamīr and Ārām-jān, the daughter of the Wazīr.

Beg. ممالك ہندوستان جنت نشان مین ایك بادشاہ خورشید کُلاہ انجام سپاہ تھا

The plot of this love-story is laid in India, the incidents being those of the usual style of oriental romance. Spaces have been left throughout for the names of the hero and heroine, which the copyist very likely intended to fill in afterwards with red ink. The beginning of the work, which probably contained an introduction, is wanting. The MS. is also imperfect, a page apparently being lost at the end. This work is possibly the MS. noticed by Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 470.

II. Foll. 265—383. قصۂ منیر الملك و عین البصر

The story of Prince Munīr al-mulk and the fairy 'Ain al-baṣar.

The work begins with an introduction, the first page of which is wanting, in which a certain king requests his courtiers to narrate to him any tale they may be acquainted with, containing an account of hardships endured and finally overcome, such as he had himself

experienced. The story begins on fol. 267 as follows: زمین شرقستان مین ایك بادشاه علی شیر شاه نامی تها

Munīr al-Mulk, the hero of the story, was the son of 'Alī Sher Shāh, king of a country in Asia. He and his four brothers incurred the displeasure of their father, and were banished from home. After various hardships and adventures, Prince Munīr al-mulk comes across an enchanted garden, called Bāgh i nūr, the abode of the fairies. Obtaining an entrance to the garden under great difficulties, he falls in love with 'Ain al-baṣar and eventually marries her.

III. Foll. 384—449. A Maṣnawī, without any title, containing a romance similar to the preceding, and connected to it by a colophon written by another hand, stating that when the king had heard the story of Prince Munīr al-mulk, another of his courtiers read out the following tale in verse, as a further illustration of difficulties successfully overcome.

Beg. کرون ثبت پهلی ثنای خدا
که هی سب مین وه اور سب سے جدا

This MS. also is incomplete, a page or two being wanting at the end.

IV. Foll. 451—534. قصهٔ منیر الملك و عین البصر

Another story of Prince Munīr al-mulk and the fairy 'Ain al-baṣar.

Beg. اهل هند کی کتابون مین یون لکها هی که امراوتی نگر نام ایك شهر

This story is entirely different from the one noted above (art. ii.). In this, the heroine 'Ain al-baṣar, daughter of Nāṣir Shāh, is represented as being one of the fairy attendants on Indra, the king of the gods, at his palace in the city of Amarāvati. She had fallen in love with Prince Munīr al-mulk, who besought the king's permission to marry her. Thereupon Indra pronounced a curse upon her, and transformed her into a being, half mortal, half of stone. She then appears installed as a goddess in a temple at Ceylon, where her lover succeeds in finding her. After some time she disappears, and is born in the house of a peasant, is recognized by the Prince, and eventually marries him.

Another fairy Rāḥat-afzā is also introduced in the story, and marries Fakhr al-Dīn, the Wazīr's son.

---

# DRAWINGS.

## 104.

Or. 1778.—Foll. 47; 8½ in. by 7¼; a collection of water-colour drawings of birds of various kinds. [Sir Henry M. Elliot.]

These coloured drawings, many of which are beautifully executed, are of various dimensions, having been painted apparently on a scale with reference to the proportionate size of the different kinds of birds. Beneath each drawing are notes, neatly written in Nestalik, describing the habitat of each bird. In the majority of cases these notes are extremely meagre, and simply state at what season of the year the birds are to be found in the Panjab.

Foll. 2—22 contain drawings of twenty-one various species of Falconidæ, descriptions of which, and of their uses in falconry, are fuller than in the case of the other birds.

Foll. 23—45 contain twenty-three drawings of cranes, herons, wild duck, partridges, vultures, crows, and smaller species of birds.

On fol. 46 is a drawing of an antelope (آهو یعنے هرن), said to be commonly found in the Panjab.

# MANUSCRIPTS OF MIXED CONTENTS.

## 105.

Add. 5629.—Foll. 297; $9\frac{1}{2}$ in. by 6; about 18 lines, $3\frac{3}{4}$ in. long; written in cursive Nestalik; dated Azimabad, A.H. 1153—58 (A.D. 1740—45). [N. Brassey Halhed.]

A volume of miscellaneous contents, chiefly in Persian. See the Persian Catalogue, p. 796*b*.

The following are in Hindustani:

I. Foll. 18—28. مقبول صبیان

A rhymed vocabulary of Persian words explained in Hindustani, divided, according to subjects, into twenty sections (Faṣl).

Beg. بسم الله خدائے کا نانو
لامکان نا نہین وہ ٹھانو

It was completed, as stated in the last line, A.H. 990 (A.D. 1582). Three additional sections at the end are said to have been written by some other author. The title of the work is taken from the subscription, in which also appears the date of transcription, 25th Rajab, A.H. 1155 (A.D. 1742).

II. Foll. 31—33. خالق باری. See no. 32.

This copy also differs in arrangement of the lines from the printed editions of this work.

III. Foll. 41—45. Hindustani Ghazals, or love songs, of unknown authorship.

IV. Foll. 54—63. An alphabetical vocabulary of Persian verbs, conjugated through all tenses, with Hindustani equivalents.

## 106.

Add. 19811.—Foll. 124; $8\frac{3}{4}$ in. by $6\frac{3}{4}$; about 17 lines, 5 in. long; written in Nestalik, with occasional ruled borders, apparently in the 18th century.

A volume of miscellaneous contents, partly in Persian and partly in Hindustani. The Hindustani portion consists chiefly of translations in the Dakhani dialect of extracts from the following Persian works. The names of the translators are not mentioned.

I. Foll. 9—86. انوار سہیلی

The first two chapters of the Anvār i Suhailī of Ḥusain Vā'iẓ Kāshifī. (See no. 87.) This translation is different from that of Muḥammad Ibrāhīm, also in Dakhani, which was printed at Madras, 1824.

II. Foll. 87—101*a*. جہانگیر نامہ

Memoirs of the Emperor Jahāngīr. An account of the original will be found in the Persian Catalogue, p. 253*b*. The present extract contains the history of the Emperor from his accession to the throne, A.D. 1605, to the sixth year of his reign. The translation is probably that of Mirzā Luṭf 'Alī, Wilā (no. 92). See Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 301.

III. Foll. 101*a*—104. گلستان

A translation of the nineteenth tale in Bāb vii. of Sa'dī's Gulistān (see Platts' edition, p. ۱۳۶), containing the dispute of Sa'di with a pretended darwesh as to the qualities of the rich and poor.

IV. Foll. 105—112. انشاے ابو الفضل

Extracts from the Letters of Shaikh Abū al-Faẓl, the favourite secretary and minister of the Emperor Akbar. See the Persian Catalogue, p. 396*a*.

V. Fol. 114*b*. Two odes from the Dīwān of Walī (no. 51), beginning: میں صورت اخلاص تیری رو سون لکھیا ہون. See Garcin de Tassy's Paris edition of 1834, pp. ۶۱ and ۶۲.

The rest of the MS. consists of letters and fragments in Persian.

## 107.

Or. 1733.—Foll. 184; $10\frac{3}{4}$ in. by $6\frac{1}{4}$; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik, in the 19th century. [Sir Henry M. Elliot.]

A volume of miscellaneous contents, of which the following are in Hindustani:

I. Foll. 4—13. احوال ابتداے ترقی راجہ ہاے بھرتپور

A short history of the rise of the Native State of Bhartpur up to the year A.D. 1844, when this account was written (see fol. 13*a*).

II. Foll. 15—18*a*. احوال رستم خان دکھنی

An account of Rustam Khān, Ṣūbedār of the Deccan, during the reign of the Emperor Shāhjahān.

III. Fol. 18*b*. احوال بہادر خان و دلیل خان

An anecdote relating to Dalīl Khān, the younger brother of Bahādur Khān, both of whom were Amīrs in the Court of the Emperor Shāhjahān.

IV. Foll. 19, 20. احوال نجفخان وغیرہ سرداران مغلیہ

An account of Najaf Khān, and other Mughal rulers.

V. Foll. 21—25. حال قوم گوبری یعنے اہیر

An account of the Ahīrs, or cowherd caste.

VI. Foll. 26—28. احوال مسمی نصیرا

The legend of Naṣīrā, as told by Muḥammad 'Alī, a Pīrzādah of the Rā'es of Sambhal in the District of Moradabad, explaining the origin of certain marriage customs peculiar to the Rā'es of Ahrāt (اہرات).

VII. Foll. 29—36. احوال راجہ کوہ کمایون

An account of Kumaon and its rulers.

VIII. Foll. 37—45. کیفیت ریاست جھجھر

An account of Jhajhar and other Parganahs which were granted as jāgīr by Lord Lake to Nijābat 'Alī Khān in A.D. 1806 as a reward for the assistance he had given in the expedition against Jaswant Rāo Holkar. See Hunter's Gazetteer, 2nd ed., vol. vii., p. 196.

IX. Fol. 46. گفتگو بزازون اور دلالونکی

Fol. 47. گفتگوے جوہریان

A list of slang terms used by cloth-merchants and salesmen, and by jewellers.

X. Foll. 58—60. احوال ابتدا ترقی دولت راجہ دھیان سنگھ وغیرہ

A short account of Gulāb Singh, Raja of Jammu, and of his brothers Dhyān Singh and Sūjit Singh, ministers in the Court of Ranjit Singh.

XI. Foll. 61, 62. احوال پنڈ دادن خان و لون مہانی

An account of the salt-mine of Pand Dādan Khān, seventy *kos* west of Lahore, which was leased to Rajah Gulāb Singh for eight lakhs of rupees.

XII. Foll. 63—65. احوال پیشاور کے ملک ۶

A short account of the country of Peshawar.

XIII. Fol. 66. كيفيت قوم ترکان

A list of thirty-six families of the Turkia Banjāra caste.

XIV. Foll. 69—72. بيان قوم بنجارهاے بهروپ

A short account of the Bahrūp Banjāra caste.

XV. Foll. 73—75. اسماے روگ غله

A list of diseases and of insects which are destructive to the wheat and other cereals.

XVI. Foll. 76—78. احوال سری بدری‌ناتهه جیو

An account of the Hindu temples at Badrinath. See Hunter's Gazetteer, 2nd ed., vol. i., p. 410.

XVII. Foll. 79, 80. احوال سری کیدارناتهه جیو

An account of the Hindu temples at Kedarnath. See Hunter's Gazetteer, 2nd ed., vol. viii., p. 109.

XVIII. Foll. 81—84. احوال ابادی ملك و و زراعت کوهستان

Notes on the cultivation and products of the lower hilly country of the Himalayas.

XIX. Foll. 138—140. احوال قوم تهارو

An account of the Thārū Banjāra caste.

XX. Foll. 141, 142. احوال قوم بنجارهاے بيد

An account of the Baid Banjāra caste.

XXI. Foll. 143—146. بيان اقوام گدريه‌هاے

A description of the different families of the Gadariya, or shepherd, caste.

XXII. Foll. 147—150. بيان ترکيب لگانے چونے اور ايٹونکا

Rules on the proper method of brick-building.

XXIII. Foll. 151—154. احوال مقام جهونسی

A notice of Jhunsi, a village of great antiquity in the District of Allahabad.

XXIV. Foll. 155—157. رويداد رياست اٹاوه

An account of the Native State of Etawah.

XXV. Fol. 158. فهرست کاغذات مهاجنی

A list of the shop-books usually kept by Mahājans, or money-lenders, with descriptions in Persian.

XXVI. Foll. 159—162. بيان قوم بنجارهاے موکيری

An account of the Mūkerī Banjāra caste.

XXVII. Foll. 163—165. شجره قوميت بنجارهاے لبانه

A genealogy of the Labāna Banjāra caste.

XXVIII. Foll. 166—168. کيفيت اقسام رهن

A description of different kinds of mortgages.

The rest of the work is in Persian. See the Persian Catalogue, p. 1012*a*.

An account of the various castes of which mention is made will be found in Sir Henry Elliot's "Races of the North-Western Provinces of India." A general index is supplied on the fly-leaf, written by a different hand.

## 108.

Or. 1763.—Foll. 477; 12½ in. by 8½; 11 lines, about 4½ in. long; written in Nestalik, about A.D. 1845. [Sir Henry M. Elliot.]

A collection of extracts from Persian and Hindustani works. The Persian contents have been described in the Persian Catalogue, p. 1026*b*.

The Hindustani extracts are from the following works:

I. Foll. 24—47. شاه نامه

A metrical translation by Mūlchand, poetically surnamed Munshī, of the Shamsher-khānī, or Tawakkul Beg's prose abridgment of Firdausī's Shāh-nāmah. See the Persian Catalogue, p. 539*b*.

Beg. لکھون پہلے میں حمد پروردگار
کہ ہو نیک آغاز و انجام کار

Mūlchand was a Kāyastha by caste, born at Lucknow, a resident of Delhi, and a pupil of Naṣīr, a poet of that city. He states in his prologue that he undertook this verse translation of the Shamsher-khānī at the request of his brother, whose Takhallus is Zorāwar, and that he completed it in A.H. 1225 (A.D. 1810), the date being expressed by the chronogrammatic title خسروان عجم.

Mūlchand is also the author of a Rekhtah Dīwān, and of قواعد اردو, or Hindustani grammar, which was published at Delhi, 1845. According to Nassākh (Sukhan i shu'arā, p. 462) Mūlchand died in A.D. 1832. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. ii., p. 386.

This work was printed at Delhi, 1844, and Calcutta, 1846, the latter edition under the editorship of Munshī Ghulām Haidar of Hughli, at the instance of Captain George Turnbull Marshall, for use in vernacular schools. Several lithographed editions have been printed at Lucknow, Cawnpore, and Meerut, under the titles خسروان عجم, شاہ نامۂ منظوم, and شاہ نامۂ اردو.

The extracts contained in this volume consist of short passages from the translation of the text, and introductory poems by the translator, comprising poems in praise of God, of Jesus Christ, of King George IV., and of the Governor General (Lord Minto). In other manuscript copies, and in all the printed editions of this work, instead of these have been substituted poems in praise of Muḥammad, and of Abū al-Naṣr Mu'īn al-Dīn Muḥammad Akbar Shāh II., King of Delhi, during whose reign this translation was made.

At the end of the extracts appear the names of the collators Mīr Muẓaffar 'Alī and Chunī La'l.

On the first page is pencilled in Sir Henry Elliot's handwriting, "Moonshee Mool Chand. Written in 1845."

II. Foll. 385—387. تاریخ یوسفی

An account of a journey to England in A.D. 1837 and 1838, by Yūsuf Khān, Ṣūbedār, poetically surnamed Kammalposh.

Beg. ستائش بے نہایت اوس خدا کو لائق ہی
کہ یوسف کنعنی کو حاکم مصر کا بنایا

Yūsuf Khān, the son of Raḥmat Khān, and pupil of Khwājah Ḥaidar 'Alī, Ātish, was born at Haidarabad. He states in the preface that he left his native city in A.H. 1244 (A.D. 1828), and, being fond of travel, he visited Patna, Dacca, Madras, Agra, Delhi, and other famous cities, and finally settled in Lucknow, where he was appointed Jam'adār in a cavalry regiment of the Nawab Naṣīr al-Dīn Ḥaidar, Sulaimān Jāh, and was subsequently promoted to the rank of Ṣūbedār. In A.D. 1836, having learnt a little English, and being very desirous of visiting Europe, he applied for, and obtained, two years' leave of absence, and at once set out on his travels.

The Tārīkh i Yūsufi contains a succinct, though somewhat extravagant, account of his journey to England and back. It is characterized by an inordinate love of pleasure-seeking rather than by any attempt to obtain an insight into European modes of government, or experience of Western civilization, arts, or sciences.

After five or six months' stay at Calcutta, Yūsuf Khān embarked in the "Arabella" on the 30th March, 1837, and, sailing round the Cape of Good Hope, reached England on the 21st August. On the 26th November he went to France for a short visit, and, returning to London, he departed on his return journey on the 18th January, 1838, and sailed for Alexandria, staying on the way at Lisbon. On arriving there he travelled on

to Suez, visiting the principal places of interest *en route*, and embarked for Bombay on the 30th March. From Bombay he journeyed through Central India, by way of Poonah, Aurangabad, Nagpur, and Jabalpur, and arrived at Calcutta on the 25th July, 1838. After staying there a short time, he returned to Lucknow.

In the latter part of the work the author describes his grief at the death of Shāh Sulaimān Jāh (which occurred on the 7th July, 1837), he narrates the attempt to place Mirzā Farīdūn-bakht (Munnā Jān), the illegitimate son of this Ruler, on the throne, his defeat and capture by Colonel Low, and the installation of Naṣīr al-Daulah, Muḥammad 'Alī Shāh, and concludes with a few remarks on the improved state of the city of Lucknow.

This work was printed at Delhi in 1847. A second edition was lithographed at Lucknow, 1873, with the alternative title of عجائبات فرنگ.

The extracts contained in this volume consist of the author's preface and a short passage from the work.

Yūsuf Khān has also written some poetry, in which he has taken Kammalposh as his Takhalluṣ. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. iii., p. 315.

This copy is made from a MS. in the library of Ḥakīm Aḥsan Allāh Khān.

III. Fol. 395. تاریخ مغلیه

A history of the Family of Timur, by Munshī Ḥusainī and Munshī Nūr Muḥammad.

Beg. تیمور بیشك اشیا کے بڑے نامور فتح کرنےوالونسے هوا هی

The authors of this historical work were professors at the Native College at Delhi. Munshī Ḥusainī was a man of considerable literary ability, and has translated several English works on law and history. See Garcin de Tassy, Litt. Hind., 2nd ed., vol. i., p. 612, and vol. ii., p. 483.

The extracts consist of the preface and a short passage from the work.

Copied from a MS. in the library of Ḥakīm Aḥsan Allāh Khān.

Foll. 441—477 contain a work in fifty-seven pages by Sadīd al-Dīn, lithographed in Agra, 1848, giving an account of Agra and its principal buildings, with a map and illustrations, and a short history of the Family of Timur. The title-page and first four pages of the work are wanting. The author's name occurs in a list of contents of this volume (fol. 1), where this work is called رساله حال آگره تصنیف سدید الدین. Sadīd al-Dīn is probably the professor of Arabic at the Native College at Delhi noticed by Garcin de Tassy.

## 109.

Or. 1794.—Foll. 182; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 7 to 11 lines, about 3 in. long; written in Nestalik, about A.D. 1840. [Sir Henry M. Elliot.]

I. Foll. 1—146. A vocabulary of Hindī, Sanskrit, Persian, Arabic, and English words in common use, explained in Hindustani. Among the Hindī words are several in the Bundelkhand dialect, which are indicated by the letters بُ written in red ink on the margin. At the end of the vocabulary (fol. 144*b*) is a table showing the different tenses of a verb in Hindustani, with their equivalents in the Bundelkhand dialect.

II. Foll. 147—160. Hindustani dialogues in the form of conversations between an English Government official and his Munshī, chiefly on matters relating to official routine and the mode of procedure in the disposal of Revenue and Criminal cases.

III. Foll. 161—179. Forms of address

in epistolary correspondence, specimens of official documents, and a classification of sciences, in Persian.

IV. Foll. 180—182. A list of fifty-eight Panjabi words with Hindi and Persian equivalents.

## 110.

Or. 1957.—Foll. 56; 8 in. by 5; 9 to 13 lines, about 4 in. long; written in Shikastah, about A.D. 1850. [Sir Henry M. Elliot.]

A volume of miscellaneous treatises, by Jhajo Mal.

I. Foll. 1—24. دستور العمل ترتیب کاغذات محکمه بندوبست

Rules for the preparation and record of settlement papers relating to estates in Districts of the Punjab.

II. Foll. 25—36. بیان سلطنت ممالك غوریونکا

A short account of the Slave Kings of the Dynasty of Ghor (A.D. 1206—1288).

III. Foll. 37—56. راحت افزا

A miscellany of useful information.

Beg. بعد از حمد و ثنا اوس پاك پروردگار کے که

The work is divided into twenty short chapters (Bāb), as follows:

Bāb 1. Duties of a Settlement Officer, fol. 39*a*. 2. Rules of procedure in Civil, Criminal, and Revenue Courts, fol. 40*b*. 3. Measurements of land, ditches, wells, &c., fol. 41*b*. 4. Mechanics, fol. 45*b*. 5. Ethics, fol. 47*a*. 6. Lawsuits of various kinds, fol. 48*a*. 7. Numerals and Raḳm, fol. 48*b*. 8. Logic, fol. 49*a*. 9. Rules of etiquette, fol. 50*a*. 10. Rules for distinguishing Persian from Arabic words, fol. 50*b*. 11. Notes on Persian etymology, fol. 51*a*. 12. Arabic metres, fol. 51*b*. 13. Hints on prose composition, fol. 52*a*. 14. Points of ambiguity in Persian and Arabic, fol. 52*b*. 15. Differences between verse and prose composition, fol. 52*b*. 16. Arrangement of the Abjad, fol. 53*a*. 17. Advice to soldiers, fol. 53*a*. 18. Astrology, fol. 53*b*. 19. Astronomy, fol. 55*a*. 20. Music, fol. 55*b*.

An index of contents is prefixed, in which this work is called فرحت افزا, probably through an error in transcription. The proper title راحت افزا occurs in the author's preface.

## 111.

Or. 1978.—Foll. 36; 8½ in. by 5½; 13 lines, 3½ in. long; written in Nestalik, by different hands; dated A.D. 1847 and 1851.
[Sir Henry M. Elliot.]

I. Foll. 4—27. کتاب مساحت

A treatise on land measurements, by Vilāyat Ḥusain Khān, Deputy Collector of Moradabad.

Beg. واضح هو که ممسوح تین قسم هی خط سطح جسم

The work is divided into three chapters (Bāb), subdivided into seven sections (Faṣl). It is without preface, author's name, or date. The following note appears on the fly-leaf in Sir H. Elliot's handwriting: "Treatise by Vilayat Hoosain, Khān, D.C. of Moradabad, on Revenue Musahat."

Prefixed is a letter in English by the author (without signature or date) forwarding this copy of his treatise to the Revenue authorities for their consideration. He states that the system of "Khusrah measurement is very incorrect," and trusts that his method of measuring land may be approved of, and circulated for the guidance of village paṭwāris.

II. Foll. 28, 29. A fragment of a Persian historical treatise.

III. Foll. 30, 31. A notice in Persian, by Naiyir Rakhshān, of the Ma'din al-jawāhir,

or collection of anecdotes, by Ṭarzī. See the Persian Catalogue, p. 1038*b*, III. At the end appears the date, Delhi, 30th August, 1851.

IV. Foll. 32—36. قاعدۂ تعمیر توکھہ پختہ

Rules for the construction of masonry wells in towns and villages, drawn up for the approval of the Government of India by Kālī Rā'e, Deputy Collector, and dated 6th March, 1847.

Kālī Rā'e is the author of هدایت نامۂ کام پیمائش کشتوار, a manual of instruction in land measurements, Delhi, 1850, and کھیت کرم, a treatise on agriculture, Sikandra, 1850.

## 112.

Or. 2014.—Foll. 268; 10¼ in. by 6½; 15 lines, 4½ in. long; written in Nesṡalik, about A.D. 1850. [Sir Henry M. Elliot.]

A collection of extracts and miscellaneous notices, partly in Persian and partly in Hindustani, bearing on the fly-leaf the title, کتاب مجموعۂ حقائق الہند.

A table of contents is prefixed to the work. For the Persian extracts see the Persian Catalogue, p. 1041*b*.

The Hindustani contents are as follows:

I. Foll. 92—94. کیفیت شیخ سدّو

A short account of Shaikh Saddū of Amroha.

II. Foll. 95—99. حال پیدائش اور کرامات گوگا ظاہر پیر

The story of the birth and miracles of Gūgā Ẓāhir Pīr.

III. Foll. 100—102. حال راجہ ہری چند

The story of Hariśchandra, King of Oudh, who left his throne to become a religious devotee. This extremely popular legend is narrated by several authors in all the principal vernaculars of India.

IV. Fol. 103. قصۂ راجہ سالباھن

The legendary story of King Salivāhana.

V. Foll. 104—111. قصۂ الہا و اودل

The story of the prowess of Alhā and Ūdal, princes of Mahoba, in the Bundelkhand District, the heroes of Chand's epic poem, the Pṛithvīrāj Rasau. See the Hindi Catalogue of MSS.; also Grierson's Vernacular Literature, p. 4, and Elliot's Races of the N.W. Provinces, vol. i., p. 76.

VI. Foll. 142, 143. حقیقت بڈہ گوجران

An account of the Baḍgūjars of Moradabad. See Elliot's Races of the N.W. Provinces, vol. i., p. 38.

VII. Foll. 144—146. احوال قوم راجپوت بڑگوجر

An account of the origin of the Baḍgūjar family of Rajputs, written, according to Sir H. Elliot, by Chunī La'l.

VIII. Foll. 153, 154. احوال قوم بنجارہ وغیرہ

A short account of the Banjāra and other castes, by Chunī La'l.

IX. Foll. 159, 160. احوال قوم اہیر

An account of the Ahīr, or cowherd, caste. See Elliot's Races of the N.W. Provinces, vol. i., p. 2.

X. Foll. 161, 162. شجرہ حسب و نسب قوم راٹینان

A genealogical account of the Rā'eṉ caste.

XI. Foll. 163, 164. بیان قومیت میواتیان وغیرہ

An account of the Mewāti and other castes, by 'Abd al-'Aẓīm Khān of Gurdaspur.

XII. Fol. 165. بیان قوم گشائین

An account of the Gosains, or mendicant caste.

XIII. Foll. 166, 167*a*. احوال ذات بھڈیلیا

The origin of the Bhaṇḍela caste, by Dārā Shāh Khān of Rudrapur.

XIV. Foll. 167*b*—169*a*. بیان حالات قوم ترکان

An account of the Turkia caste, by Dārā Shāh Khān.

XV. Foll. 169*b*—170*a*. حال قوم بنجارہ

An account of the Banjāra caste, by Dārā Shāh Khān.

XVI. Foll. 170*b*, 171. احوال راجہ کوہ کمایون

The early history of Kumaon and its rulers, by Dārā Shāh Khān.

XVII. Foll. 213, 214. کیفیت تردد فصل ربیع

Notes on the cultivation of spring crops, by Dārā Shāh Khān.

XVIII. Foll. 215—218*a*. کیفیت تردد نیشکر

Notes on the cultivation of sugar-cane.

XIX. Foll. 218*b*, 219. کیفیت تردد شالی

Notes on the cultivation of *shālī*, a species of wild rice.

XX. Fol. 220. کیفیت سَن وغیرہ

Notes on the cultivation of jute and other crops for rope-making.

XXI. Foll. 222—227. نام هر یك فصل کا جو ضلع اعظم‌گڈہ اور جونپور مین کهیتے هین

Agricultural tables, and notes on the cultivation of crops grown in the Districts of Azimgarh and Jaunpur.

XXII. Fol. 228. احوال پیدائش و تخمریزی اجناس ضلع اعظم‌گڈہ

The average yield of crops in the District of Azimgarh, the seed required per *bigha*, and the proper time for sowing and reaping.

XXIII. Foll. 229—234. احوال پیدائش نمك هر قسم اضلاع هندوستان

Notes on the salt trade in India.

XXIV. Foll. 235—239. کیفیت رتهہ کی

„ 240, 241. کیفیت چهکڑہ کی

„ 242—245. کیفیت مشرح گاڈی

„ 246—249. کیفیت بهلی

„ 250, 251. کیفیت رهلو

Notes on the construction of various kinds of travelling conveyances, by ʻAbd al-ʻAzīm Khān.

XXV. Fol. 252. نام الات قلبہ و جوا

„ 253. کیفیت خرمن

Names current in the town of Allahabad, and in the Parganah of Rudrapur in the District of Bareilly, for the different parts of the plough and share, and also for the rice crop in various stages of preparation for the market.

XXVI. Foll. 254—268. کیفیت اسم نویسی کاہ مع شرح

A description of various species of grasses.

## 113.

Or. 2031.—Foll. 291 ; 5½ in. by 3½ ; 13 lines, 2 in. long ; written in Nestalik, about A.D. 1845. [Sir Henry M. Elliot.]

A volume of miscellaneous contents, in Hindustani, Persian, and Hindi.

I. Foll. 2—84. جنتری نام تیوهار

Jantrī or Calendar of Hindu festivals. This is a fair copy of no. 2.

II. Foll. 85—147. منتخب از کتاب باغچۂ بوقلمون

Extracts from Bāghchah i bukalamūn, a Report on the Settlement of the District of Saharanpur.

The work begins with a short notice of all the executive officers who had charge of the

District of Saharanpur, commencing with Mr. Guthrie, in A.D. 1804, up to the year A.D. 1836, when Mr. Thornton was deputed to make a settlement of the District. This was completed in A.D. 1839, and that same year the Settlement Report was submitted to the Sudder Board of Revenue. The Bāghchah i buḳalamūn is probably the title of a Hindustani version of Mr. Thornton's Report, from which extracts are given in the present work from the following chapters (Faṣl) :

Faṣl 2. Different kinds of soil, fol. 88*b*. 4. Bullocks used for ploughing, fol. 91*b*. 5. Agricultural implements, fol. 95*b*. 6. Idiomatic phrases in connection with agriculture, fol. 104. 9. Effects of rainfall on the crops during each month of the year, fol. 119*b*. 12. Crops and their produce, fol. 121*b*. 18. Methods of cultivation, fol. 123*b*.

III. Foll. 148—233. An account of Agra and inscriptions. See the Persian Catalogue, p. 1044*a*.

IV. Foll. 234—291. Miscellaneous pieces in Hindi. See the Hindi Catalogue of MSS.

# ALPHABETICAL INDEX OF TITLES.

THE numerals refer to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the references.


| | |
|---|---|
| احوال مسمی نصیرا | 107 VI. |
| احوال مقام جهونسی | 107 XXIII. |
| احوال نجف خان وغیره | 107 IV. |
| اخبار حسن | 7. |
| اخلاق هندی | 94. |
| آرائش محفل افسوس | 20, I., 72. |
| ——— حیدری | 83. |
| ارژنگ راضی | 87. |
| اژدر نامه | 63 (1). |
| اسمای روئ غله | 107 XV. |
| اشعار محمد کاظم الدین | 75. |
| اعجاز عشق | 63 (4). |
| انتخاب احکام فوجداری | 21. |
| انشاے ابو الفضل | 106 IV. |
| انوار سهیلی دکهنی | 106 I. |
| ——— مرزا مهدی | 87. |
| ایجاد رنگین | 74 II. |
| [illegible] جوان | 91. |
| | 72. |
| اجگر نامه | 63 (1). |
| احوال ابادی کوهستان | 107 XVIII. |
| احوال اجناس ضلع اعظم گڈه | 112 XXII. |
| احوال بهادر خان و دلیل خان | 107 III. |
| احوال پنڈ دادن خان | 107 XI. |
| احوال پیدائش نمک | 112 XXIII. |
| احوال پیشاور کے ملک کا | 107 XII. |
| احوال ذات بهڈیلیا | 112 XIII. |
| احوال راجه دهیان سنگهه | 107 X. |
| احوال راجه کوه کمایون | 107 VII., 112 XVI. |
| احوال راجه‌هاے بهرتهپور | 107 I. |
| احوال رستم خان دکهنی | 107 II. |
| احوال سری بدری‌ناتهه | 107 XVI. |
| احوال سری کیدار ناتهه | 107 XVII. |
| احوال قوم اهیر | 112 IX. |
| احوال قوم بنجارهاے بید | 107 XX. |
| احوال قوم بنجاره وغیره | 112 VIII. |
| احوال قوم تهارو | 107 XIX. |
| احوال قوم راجپوت بڑگوجر | 112 VII. |

| | |
|---|---|
| توتا کہانی | 93, 83. |
| جامع التواریخ | 5. |
| جامع الفاظ عیسوی | 27. |
| جنتری نام نیوهار | 2, 113 I. |
| جنگنامۂ حیدر | 50 I. |
| جنگنامۂ روشن علی | 56. |
| جنگنامۂ سهراب و رستم | 75 III. |
| جنگنامۂ فتح پرتهی راجه | 80. |
| جوش عشق | 63 (2). |
| جهانگیر نامه دکهنی | 106 II. |
| چار گلشن | 96, 15. |
| حال جنگ کابل | 9. |
| حال راجه هری چند | 112 III. |
| حال قوم بنجاره | 112 XV. |
| حال قوم گوبری | 107 V. |
| حال گوگا ظاهر پیر | 112 II. |
| حقیقت بڈه گوجران | 112 VI. |
| حکایت سکهه بسکهه | 93. |
| خالق باری | 32, 105 II. |
| خریطۂ سرور | 88. |
| خسروان عجم | 108 I. |
| خلاصۂ معالجات شافیه | 25. |
| خوان الوان | 30. |
| دریاے لطافت | 82 I. |
| دریاے عشق | 63 (3). |
| دستور العمل پٹواریان | 19. |
| دستور العمل کاغذات بندوبست | 110 I. |
| دیوان افسوس | 72. |
| دیوان آمیخته از تورتن | 74 IV. |
| باغچۂ بوقلمون | 113 II. |
| باغ و بهار | 88. |
| برق لامع | 76. |
| بوستان حکمت | 87. |
| بهار دانش منظوم | 87. |
| بیان اقوام گذریه‌هاے | 107 XXI. |
| بیان ترکیب لگانے چونے کا | 107 XXII. |
| بیان حالات قوم ترکان | 112 XIV. |
| بیان سلطنت ممالك غوریونکا | 110 II. |
| بیان قوم بنجارهاے یهروپ | 107 XIV. |
| بیان قوم بنجارهاے موکیری | 107 XXVI. |
| بیان قوم گسائین | 112 XII. |
| بیان قومیت میواتیان | 112 XI. |
| پند نامه ولا | 92. |
| پهیلی نامه | 31 II. |
| تاریخ اشام | 94. |
| تاریخ مغلیه | 108 III. |
| تاریخ نادری حیدری | 83. |
| تاریخ یوسفی | 108 II. |
| تحفة الملوك | 28. |
| تذکرۂ سودا | 57. |
| تذکرۂ علی حسینی | 11. |
| تذکرۂ هندی | 14. |
| تنبیه الغافلین | 15. |
| تواریخ اتراك | 101. |
| تواریخ بریلی | 21. |
| تواریخ قاسمی | 88. |
| تواریخ نادر | |
| تواریخ نادری | |

| | |
|---|---|
| شعلهٔ عشق | 63 (5), 57. |
| شمس البیان | 37. |
| شوهر نامه | 55 II. |
| صورت حال بریلی | 21, 22. |
| ضوابط انگریزی | 88. |
| ضیا حکمت | 87. |
| طوطی نامه | 40, 41, 85. |
| —— غواصی | 54 II. |
| عبرت الغافلین | 59. |
| عجائبات فرنگ | 108 II. |
| عجائب اللغات | 38. |
| علم منجلی | 84, I. |
| علی نامه | 46. |
| عیار دانش | 87. |
| عید کی تحنیت | 69 III. |
| غرائب اللغات | 34. |
| غرائب مشهور | 74. |
| غزلیات انشا | 82 I. |
| غنچهٔ عشق | 24. |
| فرس نامه | 74. |
| فهرست کاغذات مهاجنی | 107 XXV. |
| فاعدهٔ تعمیر توکهه پخته | 111 IV. |
| قتیل عشق | 77 I. |
| قصهٔ احوال روهله | 6. |
| قصهٔ الها و اودل | 112 V. |
| قصهٔ امیر حمزه اشك | 90. |
| قصهٔ بدر منیر | 69 III. |
| قصهٔ بهرام و گلاندام | 50 II., 43. |
| قصهٔ بیبی مریم | 49. |
| دیوان انگیخته از نورتن | 74 V. |
| دیوان بارش | 77. |
| دیوان بیخته از نورتن | 74 IV. |
| دیوان تابان | 62 II. |
| دیوان جرات | 67. |
| دیوان جهان | 15. |
| دیوان ریخته از نورتن | 74 IV. |
| دیوان ریختی از نورتن | 74 V. |
| دیوان سودا | 62 I. |
| دیوان سوز | 65. |
| دیوان صاحب قران | 68. |
| دیوان مبتلا | 53 II. |
| دیوان میر تقی | 63, 64. |
| دیوان ولا | 92. |
| دیوان ولی | 51. |
| دیوان هزل از نورتن | 74 IV. |
| دیوان یکرو | 53 I. |
| راحت افزا | 110 III. |
| رساله حال آگره | 108 III. |
| روبداد ریاست اثاوه | 107 XXIV. |
| ستارهٔ هند | 87. |
| سحر البیان | 69 III., 70, 71, 95. |
| سکنتلا ناٹك | 91. |
| سمستان کورگ کی تواریخ | 8. |
| سیاحت نامه | 18. |
| سیف قاطع | 76. |
| شاه‌نامه منظوم | 108 I. |
| شجرهٔ قوم رائیذان | 112 X. |
| شجرهٔ قومیت بنجارهاے لبانه | 107 XXVII. |

| | |
|---|---|
| کلیات حسن | 69. |
| کلیات زٹلی | 52. |
| کلیات سودا | 57—61. |
| کورگ کی تواریخ | 8. |
| کوک شاستر | 84. |
| کہبت کرم | 111 IV. |
| کہیت ڈانپ | 21, 26. |
| کیفیت ابادی بہاول‌پور | 23 |
| کیفیت ابادی پایال | 23. |
| کیفیت ابادی لودیانا | 23. |
| کیفیت اسم نویسی کاہ | 112 X VI. |
| کینیت اقسام رہن | 107 XXVIII. |
| کیفیت بہلی | 112 XXIV. |
| کیفیت تردد شالی | 112 XIX. |
| کیفیت تردد فصل ربیع | 112. XVII. |
| کیفیت تردد نیشکر | 112 XVIII. |
| کیفیت چھکڑہ کی | 112 XXIV. |
| کیفیت خرمن | 112 XXV. |
| کیفیت رتھہ کی | 112 XXIV. |
| کیفیت رہلو | 112 XXIV. |
| کیفیت ریاست جھجھر | 107 VIII. |
| کیفیت سَن وغیرہ | 112 XX. |
| کیفیت شیخ سدّو | 112 I. |
| کیفیت قوم ترکان | 107 XIII. |
| کیفیت مشرح کاڈی | 112 XXIV. |
| گفتگو بزازون اور دلالونکی | 107 IX. |
| گفتگو جوہریان | 107 IX. |
| گلدستۂ حیدری | 83. |
| گلزار ابراهیم | 12, 13. |
| قصۂ جانگداز | 63 (3). |
| قصۂ جمجمہ | 56 IV. |
| قصۂ چار درویش | 99 |
| قصۂ حاتم طائی حیدری | 83. |
| قصۂ راجا چترمکٹ روشن علی | 56 II. |
| ——— سمن لعل | 80, I. |
| قصۂ رجہ سلباهن | 112 IV. |
| قصۂ راجہ کنور سین و رانی چتراولی | 79. |
| قصۂ رتن | 51. |
| قصۂ رضوان شاہ و روح افزا | 48. |
| قصۂ روشن ضمیر و آرام جان | 103 I. |
| قصۂ سیف الملوک | 47. |
| قصۂ شاہ بہرام و بانو حسن | 43, 44. |
| قصۂ طوطا و مینا | 56 III. |
| قصۂ لعل و گوہر | 55 I. |
| قصۂ لعل و هیرا | 56 I. |
| قصۂ لیلی و مجنون حیدری | 83 IV. |
| ——— نجیب | 78 |
| قصۂ مادهونل اور کام‌کندلا | 92. |
| قصۂ منیر الملك و عین البصر | 103 II., IV |
| قصۂ مہر و ماہ | 83 III. |
| قصۂ نل دمن | 97. |
| قصۂ هیر رانجها | 102. |
| قواعد اردو | 108 I. |
| قواعد ترکسوارون کا | 29. |
| قوانین السلطنت | 97. |
| کارکردکی پٹواریان | 21. |
| کتاب مساحت | 111 I. |
| کلیات جرات | 86. |

| | | | |
|---|---|---|---|
| 21. | گلزار احکام | 74. | مظہر العجائب |
| 48. | گلزار چین | 24. | معالجات شافیه |
| 83. | گلزار دانش | 105 I. | مقبول صبیان |
| 16. | گلستان بیخزان | 42. | ممتاز الامثال |
| 106 III. | گلستان دکھنی | 112 XXV. | نام آلات قلبه و جوا |
| 86. | —— نثر | 112 XXI. | نام فصل ضلع اعظم‌گڈه |
| 72. | —— هندی | 95. | نذر بےنظیر |
| 16. | گلشن بیخار | 39. | نخبة اللغات |
| 83. | گلشن شهیدان | 16. | نغمهٔ عندلیب |
| 45. | گلشن عشق | 69 V. | نقل زن فاحشه |
| 83 VI. | گلشن هند | 69 V. | نقل کلاونت |
| 83. | گل مغفرت | 63. | نکات الشعرا |
| 21. | گیان پرکاش | 101. | نگارستان عجائب |
| 1. | گیان گوشت | 100. | نگارستان عشق |
| 4. | لب التواریخ | 74 IV. | نورتن |
| 82 I. | لطائف سعادت | 88, 89. | نو طرز مرصع تحسین |
| 82 I. | مایة عامل زبان عربی | 88. | —— زرین |
| 74 I. | مثنوی دلپذیر | 69 V. | هجو قصائی |
| 69 III. | مثنوی میر حسن | 111 IV. | هدایت‌نامه کام پیمائش کشتوار |
| 74. | مجالس رنگین | 50. III. | هشت بهشت |
| 112. | مجموعهٔ حقائق الهند | 83. | هفت پیکر حیدری |
| 10. | مجموعهٔ عاشقین | 98, 92. | هفت گلشن |
| 73. | مرثیهٔ مسکین | 37. | یوسف زلیخا طپش |

# INDEX OF PERSONS' NAMES.

NUMERALS in parentheses are Hijrah dates, except when noted otherwise. Coming after a name, they are precise or approximate obituary dates; when following the title of a work, they indicate the date of composition. Other numerals refer to the numbers under which the MSS. are described. Titles and other designations are printed in italics after the persons' names. "Muḥ." is short for Muḥammad, and "t." for Takhallus.

SCHEME OF TRANSLITERATION.

ب b, پ p, ت t, ٹ ṭ, ث s̱, ج j, چ ch, ح ḥ, خ kh, د d, ڈ ḍ, ذ ẕ, ر r, ڑ ṛ, ز z, ژ zh, س s,
ش sh, ص s̤, ض z̤, ط t̤, ظ z̤, ع ʿ, غ gh, ف f, ق ḳ, ك k, گ g, ل l, م m, ن n,
و w, v, ہ h, ی y, medial hamzah ʾ.


ʿAbd al-ʿAlī, *Saiyid*, t. Adham (c. 1150). Majmūʿah i ʿāshiḳīn, 10.

ʿAbd Allāh, *Mīr*, t. Miskīn (c. 1210). Marṣiyah, 73.

ʿAbd Allāh, *Saiyid, of Damat*, copyist, 55 II.

ʿAbd Allāh, *Saiyid*, t. Ḳiyāsī. Tales in verse (1164), 54 I.

ʿAbd al-ʿAẕīm Khān, *Gurdāspūrī*. Treatise on the Mewāti and other castes, 112 XI. The construction of travelling conveyances, 112 XXIV.

ʿAbd al-Ghafūr Khān (Abū Muḥ.), t. Nassākh. Chronograms, 57, 63, 66, 69, 74, 97.

ʿAbd al-Ḥaiy, *Mīr*, t. Tābān (c. 1210). Dīwān, 62 II.

ʿAbd al-Majīd, *Ḥakīm*, 4.

ʿAbd al-Rashīd Khān, *Ḳāẕī*, 83.

ʿAbd al-Wahhāb, t. Yakrū (c. 1170). Dīwān, 53 I.

Ābrū, v. Najm al-Dīn, *Shāh*.

Abū al-Ḳāsim Khān, t. Ḳāsim, 15.

Abū Muḥ. Ḳādirī, *Shaikh*, copyist, 54 II.

Adham, v. ʿAbd al-ʿAlī, *Saiyid*.

Afsar (c. 1270). Ghazals, 77 III.

Afsos, v. Sher ʿAlī, *Mīr, Jaʿfarī*.

Afẓal, v. Ghulām Aʿẓam.

Aḥmad ʿAlī, *Sivarājpūrī*, 56 IV.

Aḥmad Ḥusain, t. Ḳamar, 90.

ʿĀjiz (c. 1180). Ḳiṣṣah i Laʿl o Gauhar, 55 I.

ʿAlī Bahādur, *Nawab* (c. 1270). Ghazals, 77 III.

ʿAlī Bakhsh, called Saiyid Barakat ʿAlī, 49.

ʿAlī Ḥusainī Gurdezī, v. Fatḥ ʿAlī.

ʿAlī Ibrāhīm Khān, *Nawab*, t. Khalīl (1208). Gulzār i Ibrāhīm (1198), 12, 13.—83.

ʿAlī Muḥ., v. Saʿīd al-Dīn.

Ambāprasād, t. Rasā, 93.

Amman, *Mīr*, 88.

Ārzū, v. Sirāj al-Dīn ʿAlī Khān.

Ashk, v. Khalīl ʿAlī Khān.

Ashraf, *Saiyid*. Jang-nāmah i Ḥaidar (1125), 50 I.

Ashraf ʿAlī Khān, 59.

Ātash, v. Ḥaidar ʿAlī, *Khwājah*.

ʿAyān, v. Hāshim ʿAlī, *Mīrzā*.

Bahādur ʿAlī, *Mīr, Ḥusainī*. Akhlāḳ i Hindī (1217), 94. Naṣr i Benaẓīr (1217), 95.—69 III., 83.

Barakat ʿAlī, *Saiyid*, v. ʿAlī Bakhsh.

Bārish. Dīwān, including Ḳatl i ʿishḳ (1266), 77.

Basant Singh, t. Nishāṭ. Chronogram, 82 I.

Bāṭin, v. Ḳuṭb al-Dīn, *Mīr.*
Benī Narāyan, t. Jahān. Chār gulshan (1225), 96. Dīwān i Jahān (1225), 15.
Carr (Major M. W.), d. 1871, 48, 49.
Chunī La'l. Treatises on the Baḍgūjar and Banjāra castes (c. A.D. 1850), 112, VII., VIII.—108 I.
Dacosta (Lewis). Lubb al-tawārīkh (A.D. 1829), 4.
Dārā Shāh Khān, *Rudrapūrī.* Treatises on the Bhanḍela, Turkia, and Banjāra castes (c. A.D. 1850), 112 XIII.-XV. History of Kumaon, 112 XVI. Cultivation of spring crops, 112 XVII.
Dard, v. Mīr, *Khwājah.*
Dā'ūd, *Ḥāfiẓ, of Bombay* (c. 1200). Poems, 55 IV., VI.
Daulat. Ḳiṣṣah i Shāh Bahrām (1050), 43, 44.
Dayānāth, copyist, 9.
Durgāprasād, *Chāndpūrī,* 69 III.
Edgeworth (Michael Pakenham), 101.
Fā'iz. Ḳiṣṣah i Riẓwān Shāh (1094), 48.
Faiz 'Alī Khān, *Nawāb of Jhajhar,* t. Mumtāz (A.D. 1845). Mumtāz al-amṣāl, 42.
Faḳīr Muḥ. Khān, 87.
Farkhand 'Alī, 43.
Fatḥ 'Alī, called 'Alī Ḥusainī Gurdezī. Taẕkirah (1165), 11.
Fidā Ḥusain, *Saiyid, Bukhārī,* called Nabī Bakhsh. Ḥāl i jang i Kābul (A.D. 1840), 9.
Ford (John Harris), 6.
Ganeshī La'l, *Taḥṣīldār.* Antiquities of Bahlolpur, Payal, and Ludhiana (A.D. 1849), 23.
Ghālib. Barḳ i lāmi' (1230), 76.
Ghauwāṣī. Ḳiṣṣah i Saif al-mulūk, 47. Maṣnawī, 55 VII. Ṭuṭī-nāmah (1049), 54 II.
Ghulām Aḥmad, 49.
Ghulām A'ẓam, t. Afẓal. Nigāristān i 'ishḳ (1252), 100.
Ghulām Ḥaidar B. Ghulām Muḥ. Khān, copyist, 88.
Ghulām Hamadānī, t. Muṣḥafī (1240). Taẕkirah i Hindī (1209), 14. Chronograms, 69, 70, 74 I.—74, 92.
Ghulām Ḥasan, *Mīr,* t. Ḥasan (1201). Kulliyāt, 69. Siḥr al-bayān (1199), 69 III., 70, 71.—14, 95.
Ghulām Ḥusain, *Ghāzīpūrī,* 83.
Ghulām Muḥ. Khān, t. Khabīr, 88.
Ghulām Surūr al-Dīn, *Assistant Record-Keeper, Rohtak,* 102.
Gilchrist (John Borthwick), 30, 72, 83, 90, 91, 93, 94, 98.
Gokulchand Miśr, *of Bareilly,* 3.
Gulshan, v. Sa'd Allāh, *Shāh.*
Gulzārī La'l, *Sarishtadār.* Tawārīkh i Bareli (A.D. 1847), 21. Khet-nāp (A.D. 1850), 26. Ṣūrat-ḥāl i Bareli (A.D. 1852), 22.—3.
Ḥaidar, v. Ḥaidar 'Alī, *Mīr.*
Ḥaidar 'Alī, *Khwājah,* t. Ātash (1263), 108 II.
Ḥaidar 'Alī, *Mīr,* t. Ḥaidar, 69 I.
Ḥaidar 'Alī, *Mīr, Dihlawī,* t. Ḥairān, 72.
Ḥaidar Bakhsh, *Saiyid,* t. Ḥaidarī. Guldastah i Ḥaidarī, 83. Totā-kahānī (1215), 93.—15.
Ḥaidarī, v. Ḥaidar Bakhsh, *Saiyid.*
Ḥairān, v. Ḥaidar 'Alī, *Mīr, Dihlawī.*
Ḥaḳīḳat, v. Ḥusain, *Shāh.*
Ḥamīd al-Dīn, *Saiyid, Bihārī.* Khwān i alwān (c. 1215), 30.
Ḥasan, v. Ghulām Ḥasan, *Mīr.*
Hāshim 'Alī, *Mīrzā,* t. 'Ayān, 15.
Ḥashmat, v. Muḥ. 'Alī, *Mīr.*
Ḥasrat, v. Ja'far 'Alī, *Mirzā.*
Ḥātim, *Shāh,* v. Ẓuhūr al-Dīn, *Shaikh.*
Hengā Khān, 87.
Hewitt (Martin), 6.
Hindley (John Hadden), 40.
Hoey (William), *Assistant Commissioner, Lucknow,* 51.
Ḥusain, *Shāh,* t. Ḥaḳīḳat, 43.
Ḥusain 'Alī, *Saiyid,* copyist, 100.
Ḥusainī, *Munshī, of Delhi.* Tārīkh i Mughulīyah (c. A.D. 1840), 108 III.
Huthwaite (General Henry). Hindustani-English Dictionary (c. A.D. 1810), 36.
Iftikhār al-Dīn 'Alī Khān, t. Shuhrat, 15.
Ilāhī Bakhsh, *Shaikh,* t. Shauḳ (1241). Ḳiṣṣah i Nal Daman (1217), 97.
Ilahyār B. Ḥāfiẓ al-Mulk. 'Ajā'ib al-lughāt (1228), 38.
Imām 'Alī Khān, *Saiyid,* t. Ṣāḥib-ḳirān (c. 1225). Dīwān, 68.
Imām Bakhsh, *Munshī,* 96.
Imām Bakhsh, *Shaikh,* t. Nāsikh (1254). Chronograms, 57, 68, 66.—100.
Inshā, v. Inshā Allāh Khān, *Saiyid.*
Inshā Allāh Khān, *Saiyid,* t. Inshā (1230). Ghazals, 82 I. Chronogram, 74 I.—14, 68.

Ja'far 'Alī, *Mīrzā*, t. Ḥasrat (1200), 66.
Ja'far 'Alī, *Saiyid*, t. Rawān, 15.
Jāh, v. Muḥ. Ḥusain.
Jahān, v. Benī Narāyan.
Jānī Bihārī La'l, t. Rāẓī, 87.
Jawān, v. Kāẓim 'Alī, *Mīrzā*.
Jhajo Mal. Miscellaneous treatises (c. A.D. 1850), 110.
Jur'at, v. Ḳalandar Bakhsh, *Shaikh*.
Ḳalandar Bakhsh, *Shaikh*, t. Jur'at (1225). Kulliyāt, 66. Dīwān, 67. Musaddas, 82 II. Chronograms, 12, 74 I.—14, 68.
Kālī Rā'e, *Deputy Collector*. Ḳā'idah i ta'mīr i tokh i pukhtah (A.D. 1847), 111 IV.
Ḳamar, v. Aḥmad Ḥusain.
Kammalposh, v. Yūsuf Khān, *Ṣūbedār*.
Karīm Khān, *of Jhajhar*. Siyāḥat-nāmah (A.D. 1841), 18.
Ḳāsim, v. Abū al-Ḳāsim Khān.
Ḳāsim 'Alī, *Mīrzā*, t. Mumtāz, 15.
Ḳatīl, v. Muḥ. Ḥasan, *Lakhnawī*.
Kāẓim 'Alī, *Mirzā*, t. Jawān. Sakuntalā nāṭak (1215), 91.—15.
Khabīr, v. Ghulām Muḥ. Khān.
Khāliḳ, v. Mustaḥsam, *Mīr*.
Khalīl, v. 'Alī Ibrāhīm Khān, *Nawab*.
Khalīl 'Alī Khān, t. Ashk. Ḳiṣṣah i Amīr Ḥamzah (1215), 90.—48.
Khush-ḥāl Rā'e, *Farīdābādī*, 89.
Khusrau, *Amīr*, 32.
Ḳiyāsī, v. 'Abd Allāh, *Saiyid*.
Knox (Captain William Douglas), 87.
Ḳuṭb al-Dīn, *Mīr*, t. Bāṭin, 16.
Lallūjī Lāl, *Kavi*, 91.
Luṭf 'Alī, *Mīrzā*, v. Maẓhar 'Alī Khān, t. Wilā.
Mahdī, *Mirzā*. Anwār i suhailī (1211), 87.
Maḳbūl Aḥmad, 102.
Makīn, v. Muḥ. Fākhir, *Mirzā*.
Mamnūn, v. Niẓām al-Dīn, *Mīr*.
Mangal Sen Miśr, *of Bareilly*, 3.
Mān Singh Sāhukol, copyist, 89.
Manṣūr 'Alī, 47.
Martin (General Claude), d. A.D. 1800, 56.
Maẓhar 'Alī Khān (Mirzā Luṭf 'Alī), t. Wilā. Ḳiṣṣah i Mādhonal (1215), 92. Haft gulshan (1216), 98.—15, 106 II.
Mīr, v. Muḥ. Taḳī, *Mīr*.
Mīr, *Khwājah*, t. Dard (1199), 37, 69.
Mīr Ḥaidar, *Bilgrāmī*, copyist, 72 I.
Mīr Ḥasan, v. Ghulām Ḥasan, *Mīr*, t. Ḥasan.
Mīr Taḳī, v. Muḥ. Taḳī, *Mīr*, t. Mīr.
Mirzā Jān, v. Muḥ. Isma'īl, t. Ṭapish.
Miskīn, v. 'Abd Allāh, *Mīr*.
Mubtalā, v. 'Ubaid Allāh Khān.
Muḥ. 'Alī, *Mīr*, t. Ḥashmat, 62 II.
Muḥ. 'Alī, *Mirzā*, *Dihlawī*, 83.
Muḥ. 'Alī, called Ṣadr Amīn, *Badāyūnī*. Nukhbat al-lughāt (1250), 39.
Muḥ. Amīn Beg, *Dihlawī*, copyist, 66.
Muḥ. Burhān al-Dīn, copyist, 51.
Muḥ. Fākhir, *Mirzā*, t. Makīn, 59.
Muḥ. Ghaus Khān (Sirāj al-Dīn), *Shāh*, copyist, 95.
Muḥ. Ḥasan, *Lakhnawī*, t. Ḳatīl (1232). Chronograms, 70, 74 I.
Muḥ. Ḥasan Riẓā Khān. Akhbār i Ḥasan (1250), 7.
Muḥ. Ḥusain, t. Jāh, 90.
Muḥ. Ḥusain 'Aṭā Khān, *Mīr*, t. Taḥsīn. Nautarz i muraṣṣa' (1213), 88, 89.
Muḥ. Ibrāhīm, 87.
Muḥ. Ibrāhīm Khān B. Ilahyār Khān. Chronogram, 38.
Muḥ. Ibrāhīm Maḳbah. Simistān Kūrg kī tawārīkh (1224), 8.
Muḥ. Isma'īl, *Mirzā*, t. Ṭapish, called Mirzā Jān, Shams al-bayān (1208), 37.—92.
Muḥ. 'Iwaẓ, t. Ẓarrīn, 88.
Muḥ. Ja'far, *Mīr*, t. Zaṭalī (c. 1150). Kulliyāt, 52. Poems, 75 II.
Muḥ. Kāẓim al-Dīn (c. A.D. 1815). Jang-nāmah i Suhrāb o Rustam, and other poems, 75.
Muḥ. Mīr, *Saiyid*, t. Soz (1213). Dīwān, 65.—72.
Muḥ. Muhsin al-Dīn, 75.
Muḥ. Mūmin Khān, *Ḥakīm*, t. Mūmin (1268), 16.
Muḥ. Muṣṭafā Khān, *Nawab*, t. Sheftah (1286). Gulshan i bekhār (1250), 16.
Muḥ. Rafī', *Mirzā*, t. Saudā (1195). Kulliyāt, 57-61. Dīwān, 62 I. Ḳaṣīdahs, 82 II.
Muḥ. Shāh. Hasht bihisht (c. 1060), 50 III.
Muḥ. Taḳī, *Mīr*, t. Mīr (1225). Dīwān, 63, 64. Masnawī, 12.—51, 57 V., 58.
Muḥ. 'Umar 'Alī Khān, *Nawab*, t. Waḥshī, 87.
Muḥ. Yār Beg, t. Sā'il, 37.

Mu'īn al-Dīn, *Mīr*, copyist, 49.
Mūlchand, t. Munshī. Shāh-nāmah (1225), 108 I.
Mūmin, v. Muḥ. Mūmin Khān, *Ḥakīm*.
Mumtāz, v. Faiẓ 'Alī Khān, *Nawab of Jhajhar*.
Mumtāz, v. Ḳāsim 'Alī, *Mīrzā*.
Munshī, v. Mūlchand.
Muṣḥafī, v. Ghulām Hamadānī.
Mustaḥsam, *Mīr*, t. Khāliḳ, 14.
Muẓaffar, *Saiyid*, copyist, 50 II.
Muẓaffar 'Alī, *Mīr*, 108 I.
Nabī Bakhsh, *Bukhārī*, v. Fidā Ḥusain, *Saiyid*.
Nain Mall, copyist, 78.
Najīb, v. Najīb al-Dīn.
Najīb al-Dīn, t. Najīb (c. 1260). Ḳiṣṣah i Laïlā Majnūn, 78.
Najm al-Dīn, *Shāh*, t. Ābrū, 53 I.
Nash (Edward), 8.
Nāsikh, v. Imām Bakhsh, *Saiyid*.
Naṣīr, *Dihlawī*, v. Naṣīr al-Dīn, *Shāh*.
Naṣīr al-Dīn, *Shāh, Dihlawī*, t. Naṣīr, 108 I.
Naṣr Allāh Khān, *Deputy Collector*. Dastūr al-'amal i paṭwāriyān (A.D. 1846), 19.
Nassākh, v. 'Abd al-Ghafūr Khān (Abū Muḥ.).
Nishāṭ, v. Basant Singh.
N[illegible]ām al-Dīn, *Mīr*, t. Mamnūn (1260), 92.
[illegible]r Muḥ., *Munshī, of Delhi*. Tārīkh i Mughulīyah (c. A.D. 1840), 108 III.
Nuṣratī. 'Alī-nāmah, 46. Gulshan i 'ishḳ (1068), 45.
Pouget (Doctor Anthony Joseph), 27, 71.
Rāghib, v. Saman La'l, *of Amroha*.
Rangīn, v. Sa'ādat Yār Khān.
Rasā, v. Ambāprasād.
Rashīd Muḥ., *Faiẓābādī*, 101.
Rawān, v. Ja'far 'Alī, *Saiyid*.
Rāẓī, v. Jānī Bihārī La'l.
Roebuck (Captain Thomas), 15.
Romer (John), 83, 94.
Roshan 'Alī (c. 1200). Ḳiṣṣah i La'l o Hīrā, 56 I. Ḳiṣṣah i Rājah Chitramukuṭ, 56 II. Ḳiṣṣah i ṭoṭā o mainā, 56 III. Ḳiṣṣah i Jumjumah, 56 IV.
Roshan, La'l, copyist, 6.
Ruddell (J.), 66.
Rustam 'Alī, *Ṣūbedār* (c. 1200). Ḳiṣṣah i aḥwāl i Rohillah, 6.
Rustamjī Pālanjī, copyist, 44.
Sa'ādat Yār Khān, t. Rangīn (1251). Selections from Kulliyāt, 74.
Ṣābir. Shauhar-nāmah (1156), 55 II.
Sa'd Allāh, *Shāh*, t. Gulshan (1140), 51.
Ṣāḥib-ḳirān, see Imām 'Alī Khān, *Saiyid*.
Sa'īd al-Dīn, called 'Alī Muḥ. Nigāristān i 'ajā'ib (1263), 101.
Sā'il, v. Muḥ. Yār Beg.
Saman La'l, *of Amroha*, t. Rāghib. 'Ilm i munjalī (A.D. 1846), 84. Ḳiṣṣah i Rājah Chitramukuṭ (A.D. 1847), 80. Jang-nāmah i Prithī Rājah (A.D. 1848), 80. Gyān-gushṭi (A.D. 1851), 1.
Saudā, v. Muḥ. Rafī', *Mirzā*.
Scott (Colonel William), *Resident at Lucknow*, 72, 91.
Sevatī La'l, *of Bareilly*. Tawārīkh i nādir (1263), 3.
Shāh Ḥātim, v. Ẓuhūr al-Dīn, *Shaikh*, t. Ḥātim.
Shamlah, 88.
Shams Walī Allāh, t. Walī, v. Walī Allāh, *Shāh*.
Shauḳ, v. Ilāhī Bakhsh, *Shaikh*.
Shāyān, v. Ṭoṭārām, *Munshī*.
Sheftah, v. Muḥ. Muṣṭafā Khān, *Nawab*.
Sher 'Alī, *Mīr, Ja'farī*, t. Afsos. Dīwān, 72. Ārā'ish i maḥfil (1220), 20.
Shuhrat, v. Iftikhār al-Dīn 'Alī Khān.
Sirāj al-Dīn 'Alī Khān, t. Ārzū (1169). Gharā'ib al-lughāt, 34.—57, 63.
Sleeman (Colonel Henry), *Agent at Bundelkhand*, 101.
Soz, v. Muḥ. Mīr, *Saiyid*.
Stevens (James), *Senior Judge of the Court of Appeal for Malabar, etc.*, 8.
Sulaimān Ḳulī Khān, t. Wīdād, 57, 92.
Sūraj Bhān, copyist, 62.
Tābān, v. 'Abd al-Ḥaiy, *Mīr*.
Ṭab'ī. Ḳiṣṣah i Bahrām o Gulandām (1081), 50 II.—43.
Tafaẓẓul Ḥusain Khān, *Saiyid, Jaunpūrī*. Mu'ālajāt i shāfīyah (A.D. 1847), 24. Khulāṣah i mu'ālajāt i shāfīyah, 25.
Taḥsīn, v. Muḥ. Ḥusain 'Aṭā Khān, *Mīr*.
Ṭapish, v. Muḥ. Isma'īl.
Thornton (Edward). Extracts from Settlement Report of Saharanpur (A.D. 1839), 113 II.
Ṭoṭārām, *Munshī*, t. Shāyān, 90.

Ubaid Allāh Khān, t. Mubtalā (c. 1160). Dīwān, 53 II.
Vilāyat Ḥusain Khān, *Deputy Collector of Moradabad*. Kitāb i masāḥat (c. A.D. 1850), 111 I.
Vīr Rājendra Wadiyar, *Maharajah of Coorg* (A.D. 1809), 8.
Waḥshī, v. Muḥ. 'Umar 'Alī Khān, *Nawab*.
Walī, v. Walī Allāh, *Shāh*.
Walī Allāh, *Shāh*, t. Walī (c. 1150). Dīwān, 51. Odes, 106 V.
Widād, v. Sulaimān Ḳulī Khān.
Wilā, v. Maẓhar 'Alī Khān (Mirzā Luṭf 'Alī).
Yakrū, v. 'Abd al-Wahhāb.
Yūsuf Khān, *Sūbedār*, t. Kammalposh. Tārīkh i Yūsufī (A.D. 1837-38), 108 II.
Zain al-Dīn, *Saiyid, of Amroha*, copyist, 63.
Zarrīn, v. Muḥ. 'Iwaẓ.
Zaṭalī, v. Muḥ. Ja'far, *Mīr*.
Ẓiyā, v. Ẓiyā al-Dīn, *Mīr*.
Ẓiyā al-Dīn, *Mīr*, t. Ẓiyā (1196), 69.
Zorāwar, 108 I.
Ẓuhūr al-Dīn, *Shaikh*, t. Ḥātim, 57, 62 II., 74.

# CLASSED INDEX OF WORKS.

Numerals in parentheses are Hijrah dates, except when noted otherwise, and indicate the date of composition of the work, or of the death of the author. Other numerals refer to the numbers under which the MSS. are described. "Muḥ." is short for Muḥammad, and "t." for Takhalluṣ.


### ADMINISTRATION.

Bāghchah i bukalamūn, extracts from E. Thornton's Settlement Report of Saharanpur (A.D. 1839), 113 II.

Dastūr al-'amal i paṭwāriyān (A.D. 1846), by Naṣr Allāh Khān, Deputy Collector, 19.

Dialogues on official routine, 109 II.

Rules for preparation of settlement papers in the Punjab (c. A.D. 1850), by Jhajo Mal, 110 I.

### AGRICULTURE.

Average yield of crops in Azimgarh, 112 XXII.

Cultivation in the Himalayan plains, 107 XVIII.

——— of crops in Azimgarh and Jaunpur, 112 XXI.

——— of jute, 112 XX.

——— of *shālī*, 112 XIX.

——— of spring crops, by Dārā Shāh Khān, 112 XVII.

——— of sugar-cane, 112 XVIII.

Diseases of wheat and other cereals, 107 XV.

Names of the plough, and rice crop, 112 XXV.

Notes on grasses, 112 XXVI.

### ALCHEMY.

Tuḥfat al-mulūk, 28.

### ARTS AND MANUFACTURES.

Kawā'id turksawārōn kā (c. A.D. 1815), a translation of the "Formations and Movements of Cavalry," 29.

Khwān i alwān (c. 1215), a cookery-book by Saiyid Ḥamīd al-Dīn, 30.

Paheli-nāmah, or book of riddles, 31.

Construction of masonry wells (A.D. 1847), by Kālī Rā'e, Deputy Collector, 111 IV.

Construction of travelling conveyances, by 'Abd al-'Aẓīm Khān, 112 XXIV.

Notes on brick-building, 107 XXII.

### BIOGRAPHY.

#### 1. General.

Majmū'ah i 'āshiḳīn, by Saiyid 'Abd al-'Alī, t. Adham, 10.

#### 2. Lives of Poets.

Dīwān i Jahān (1225), by Benī Narāyan, t. Jahān, 15.

Gulshan i bekhār (1250), by Nawab Muḥ. Muṣṭafā Khān, t. Sheftah, 16.

Gulshan i Hind (1217), by Saiyid Ḥaidar Bakhsh, t. Ḥaidarī, incomplete, 83 VI.

Gulzār i Ibrāhīm (1198), by Nawab 'Alī Ibrāhīm Khān, t. Khalīl, 12, 13.

Taẕkirah i Gurdezī (1165), by Fatḥ 'Alī, called 'Alī Ḥusainī Gurdezī, 11.
Taẕkirah i Hindī (1209), by Ghulām Hamadānī, t. Muṣḥafī, 14.

### 3. Single Lives.

Account of Gūgā Ẓāhir Pīr, 112 II.
——— Gulāb Singh, Raja of Jammu, 107 X.
——— Najaf Khān, 107 IV.
——— Rustam Khān, Ṣūbedār of the Deccan, 107 II.
——— Shaikh Saddū, of Amroha, 112 I.

## CASTES AND TRIBES.

### 1. General.

Tawārīkh i nādir (1263), by Sevatī La'l of Bareilly, 3.

### 2. Hindu Castes.

Ahīr, 107 V., 112 IX.
Baḍgūjar, 112 VI.; by Chunī La'l, 112 VII.
Bahrūp Banjāra, 107 XIV.
Baid Banjāra, 107 XX.
Banjāra, by Chunī La'l, 112 VIII.; by Dārā Shāh Khān, 112 XV.
Bhanḍela, by Dārā Shāh Khān, 112 XIII.
Gaḍarīya, 107 XXI.
Gosain, 112 XII.
Labāua Banjāra, 107 XXVII.
Mewātī, by 'Abd al-'Aẓīm Khān, 112 XI.
Mūkerī Banjāra, 107 XXVI.
Rā'eṉ, 112 X.
Thārū Banjāra, 107 XIX.
Turkia, by Dārā Shāh Khān, 112 XIV.
Turkia Banjāra, 107 XIII.

## COMMERCE. *See* TRADE.

## DICTIONARIES. *See* LEXICOGRAPHY.

## DRAWINGS.

Drawings of birds (c. A.D. 1850), 104.

## ETHICS.

Khulāṣah i mu'ālajāt i shāfīyah, by Saiyid Tafaẓẓul Ḥusain Khān, 25.
Mu'ālajāt i shāfīyah (A.D. 1847), by Saiyid Tafaẓẓul Ḥusain Khān, 24.

## GENEALOGY.

Genealogy of the Saiyids of Barha, 17.

## GRAMMAR.

Conjugation of Persian verbs with Hindustani equivalents, 105 IV.
Persian verbs with Hindustani equivalents, 33 I.
Rudiments of Hindustani grammar (c. A.D. 1780), 40, 41.

## HINDU CASTES. *See* CASTES AND TRIBES.

## HINDUISM. *See* RELIGION.—Hindu.

## HISTORY.

### 1. General History.

Jāmi' al-tawārīkh, extracts, 5.
Lubb al-tawārīkh (A.D. 1825), by Lewis Dacosta, extracts, 4.
Tārīkh i Mughulīyah, a history of the Family of Tīmūr, by Munshī Ḥusainī and Munshī Nūr Muḥammad, extracts, 108 III.
Account of the Kings of Ghor (c. A.D. 1850), by Jhnjo Mal, 110 II.

### 2. Local Histories.

Akhbār i Ḥasan (1250), a history of the Rohillas, by Muḥ. Ḥasan Riẓā Khān, 7.
Ḥāl i jang i Kābul (A.D. 1840), an account of the Sikh war, by Saiyid Fidā Ḥusain, Bukhārī, called Nabī Bakhsh, 9.
Jahāngīr-nāmah, translated into Dakhani, extract, 106 II.
Jang-nāmah i Prithī Rājah (A.D. 1848), an account of the conquest of Kumaon, by Saman La'l, of Amroha, t. Rāghib, 80.
Ḳiṣṣah i aḥwāl i Rohillah, by Rustam 'Alī, Ṣūbedār, 6.
Sūnistān Kūrg kī tawārīkh (1224), translated by Muḥ. Ibrāhīm Maḳbah, 8.
Account of Etawah Native State, 107 XXIV.
Account of Kumaon, 107 VII.; by Dārā Shāh Khān, 112 XVI.
History of Bhartpur (A.D. 1844), 107 I.

### LETTERS AND OFFICIAL DOCUMENTS.

Inshā i Abū al-Faẓl, translated into Dakhani, extracts, 106 IV.

Forms of address, and specimens of official documents, 109 IV.

### LEXICOGRAPHY.

'Aja'ib al-lughāt (1228), by Ilahyār B. Ḥāfiẓ al-Mulk, 38.

Gharā'ib al-lughāt, by Sirāj al-Dīn 'Alī Khān, t. Ārzū (1169), 34.

Khāliḳ bārī, ascribed to Amīr Khusrau, 32, 105 II.

Maḳbūl i ṣibyān (990), 105 I.

Nukhbat al-lughāt (1250), by Muḥ. 'Alī, called Ṣadr Amīn Badāyūnī, 39.

Shams al-bayān (1208), by Mirzā Muḥ. Ismā'īl, t. Ṭapish, 37.

English and Moorish vocabulary (c. A.D. 1780), 35

Hindi, Sanskrit, Persian, Arabic and English words, explained in Hindustani, 109 I.

Hindustani-English dictionary (c. A.D. 1810), by H. Huthwaite, 36.

Persian-Hindustani vocabulary, 33 II.

### MATHEMATICS.

Khet-nāp (A.D. 1850), by Gulzārī La'l, Sarishtadār, 26.

Kitāb i masāḥat (c. A.D. 1850), by Vilāyat Ḥusain Khān, Deputy Collector, 111 I.

### MEDICINE.

Jāmi' i alfāẓ i 'Īsawī (1222), 27.

### MISCELLANIES.

Guldastah i Ḥaidarī, by Saiyid Ḥaidar Bakhsh, t. Ḥaidarī (c. 1237), 83.

'Ilm i munjalī (A.D. 1846), by Saman La'l of Amroha, t. Rāghib, 84.

Rāḥat-afzā (c. A.D. 1850), by Jhajo Mal, 110 III.

### POETRY.

'Alī-nāmah (c. 1080), by Nuṣratī, 46.

Barḳ i lāmi' (1230), by Ghālib, 76.

Dīwān of Afsos (c. 1220), 72.

——— Bārish (c. 1270), 77.

——— Ḥaidarī (c. 1237), 83 V.

——— Jur'at (1225), 67.

——— Mīr (1225), 63, 64.

——— Mubtalā (c. 1160), 53 II.

——— Ṣāḥib-ḳirān (c. 1225), 68.

——— Saudā (1195), 62 I.

——— Soz (1213), 65.

——— Tābān (c. 1210), 62 II.

——— Walī (c. 1150), 51.

——— Yakrū (c. 1170), 53 I.

Ghazals, anonymous, 105 III.

Ghazals by Saiyid Inshā Allāh Khān, t. Inshā (1230), selections, 82 I.

Ghazals by various poets, 82 IV.

Gulshan i 'ishḳ (1068), by Nuṣratī, 45.

Hasht bihisht (c. 1060), by Muḥ. Shāh, 50 III.

Jang-nāmah i Ḥaidar (1125), by Saiyid Ashraf, 50 I.

Jang-nāmah i Suhrāb o Rustam, and other poems, by Muḥ. Kāẓim al-Dīn (c. A.D. 1815), 75.

Ḳaṣīdahs by Saudā (1195), 82 II.

Ḳiṣṣah i Bahrām o Gulandām (1081), by Ṭabī', 50 II.

Ḳiṣṣah i Bībī Maryam (c. 1100), 49.

Ḳiṣṣah i Jumjumah, by Roshan 'Alī (c. 1200), 56 IV.

Ḳiṣṣah i Lailā Majnūn, by Najīb al-Dīn, t. Najīb (c. 1260), 78.

Ḳiṣṣah i Lailā o Majnūn (c. 1200), by Saiyid Ḥaidar Bakhsh, t. Ḥaidarī, 83 IV.

Ḳiṣṣah i La'l o Gauhar (c. 1180), by 'Ājiz, 55 I.

Ḳiṣṣah i La'l o Hīrā, by Roshan 'Alī (c. 1200), 56 I.

Ḳiṣṣah i Mihr o Māh (1214), by Saiyid Ḥaidar Bakhsh, t. Ḥaidarī, fragment, 83 III.

Ḳiṣṣah i Rājah Chitramukuṭ o Rānī Chandrakiran, by Roshan 'Alī (c. 1200), 56 II.

Ḳiṣṣah i Rājah Chitramukuṭ o Rānī Chandrakiran (A.D. 1847), by Saman La'l, of Amroha, t. Rāghib, 80.

Ḳiṣṣah i Rājah Kuṇwar Sen o Rānī Chitrāvalī (c. 1240), 79.

Ḳiṣṣah i Riẓwān Shāh o Rūḥ-afzā (1094), by Fā'iz, 48.

Ḳiṣṣah i Saif al-mulūk (c. 1050), by Ghauwāṣī, 47.

Ḳiṣṣah i Shāh Bahrām o Bānū Ḥusn (1050), by Daulat, 43, 44.

Ḳiṣṣah i ṭoṭā o mainā, by Roshan 'Alī (c. 1200), 56 III.
Kulliyāt of Ḥasan (1201), 69.
——— Jur'at (1225), 66.
———, Rangīn (1251), selections, 74.
——— Saudā (1195) 57-61.
——— Zaṭalī (c. 1150), 52.
Marsiyah by Mīr 'Abd Allāh, t. Miskīn (c. 1210), 73.
Marsiyahs by Saiyid Ḥaidar Bakhsh, t. Ḥaidarī (c. 1237), 83 I.
Maṣnawī, anonymous (c. 1200), 81.
Maṣnawī, a romance in verse (c. A.D. 1850), 103 III.
Maṣnawī (c. 1050), by Ghauwāṣī, fragment, 55 VII.
Maṣnawīs by Saiyid Ḥaidar Bakhsh, t. Ḥaidarī (c. 1237), 83 II.
Maṣnawīs and Rubā'īs by various poets, 82 III.
Musaddas, by Shaikh Ḳalandar Bakhsh, t. Jur'at (1225) 82 II.
Shāh-nāmah (1225), translated by Mūlchand, t. Munshī, extracts, 108 I.
Shauhar-nāmah (1156), by Ṣābir, 55 II.
Ṭūṭī-nāmah (1049), by Ghauwāṣī, 54 II.
Odes from the Dīwān of Walī (c. 1150), 106 V.
Poems by Ḥāfiẓ Dā'ūd of Bombay (c. 1200), 55 IV., VI.
Religious poem (c. 1150), 55 III.
Tales in verse (1164), by Saiyid 'Abd Allāh, t. Ḳiyāṣī, 54 I.

### PROVERBS.

Mumtāz al-amṣāl (c. A.D. 1840), by Faiẓ 'Alī Khān, Nawab of Jhajhar, 42.

### RELIGION.—Hindu.

Gyān-gushṭi (A.D. 1851), by Saman Lal of Amroha, t. Rāghib, 1.
Jantrī nām teohār (c. 1850), 2, 113 I.

### TALES AND FABLES.

(*Tales in verse are included under* POETRY.)

Akhlāk i Hindī (1217), translated by Mīr Bahādur 'Alī Ḥusainī, 94.
Anwār i suhailī, translated into Dakhanī, the first two chapters, 106 I.
Anwār i suhailī (1211), translated by Mirzā Mahdī, incomplete, 87.
Chār gulshan (1225), by Benī Narāyan, t. Jahān, 96.
Gulistān, translated into Dakhanī, extracts, 86, 106 III.
Haft gulshan (1216), by Maẓhar 'Alī Khān, t. Wilā, 98.
Ḳiṣṣah i Amīr Ḥamzah (1215), translated by Khalīl 'Alī Khān, t. Ashk, incomplete, 90.
Ḳiṣṣah i Chār Darwesh (c. 1220), by an anonymous author, 99.
Ḳiṣṣah i Hīr Rānjhā (A.D. 1850), 102.
Ḳiṣṣah i Mādhonal aur Kāmakundalā (1215), translated by Maẓhar 'Alī Khān, t. Wilā, 92.
Ḳiṣṣah i Munīr al-mulk o 'Ain al-baṣar (c. A.D. 1850), 103 II., IV.
Ḳiṣṣah i Nal Daman (1217), by Shaikh Ilāhī Bakhsh, t. Shauk, 97.
Ḳiṣṣah i Roshan-ẓamīr o Ārām-jān (c. A.D. 1850), 103 I.
Naṣr i Benaẓīr (1217), by Mīr Bahādur 'Alī Ḥusainī, 95.
Nau-ṭarz i murassa' (1213), by Muḥ. Ḥusain 'Aṭā Khān, t. Tahsīn, 88, 89.
Nigāristān i 'ajā'ib (1263), by Sa'īd al-Dīn, called 'Alī Muḥ., 101.
Nigāristān i 'ishḳ (1252), by Ghulām A'ẓam, t. Afẓal, 100.
Sakuntalā nāṭak (1215), by Mirzā Kāẓim 'Alī t. Jawān, 91.
Sihr al-bayān (1799), by Mīr Ghulām Ḥasan, t. Ḥasan, 69 III., 70, 71.
Toṭā-kahānī (1215), translated by Saiyid Ḥaidar Bakhsh, t. Ḥaidarī, 93.
Ṭūṭī-nāmah. Thirty-five tales translated into Dakhanī, 85.
Legend of Naṣīrā, 107 VI.
Story of Alhā and Ūdal, 112 V.
Story of King Hariśchandra, 112 III.
Story of King Sālivāhana, 112 IV.

TAZKIRAHS. *See* BIOGRAPHY.

### TOPOGRAPHY.

Ārā'ish i maḥfil (1220), a description of Hindusṭan by Sher 'Alī, t. Afsos, selections, 20.

Ṣūrat-ḥāl i Barelī (A.D. 1852), by Gulzārī La'l, Sarishtādār, 22.

Tawārīkh i Barelī (A.D. 1847), by Gulzārī La'l, Sarishtadār, 21.

Account of Badrinath temples, 107 xvi.

——— Jhajhar in the Punjab, 107 viii.

——— Jhunsi, in the Allahabad District, 107 xxiii.

——— Kedarnath temples, 107 xvii.

——— Pand Dadan Khan salt-mine, 107 xi.

——— Peshawar, 107 xii.

Antiquities of Bahlolpur, Payal, and Ludhiana (A.D. 1849), by Ganeshī La'l, Tahsīldār, 23.

### TRADE AND COMMERCE.

Different kinds of mortgages, 107 xxviii.

Notes on the salt trade, 112 xxiii.

Shop-books kept by Mahājans, 107 xxv.

Slang terms used by cloth-merchants, salesmen and jewellers, 107 ix.

### TRAVEL.

Siyāḥat-nāmah (A.D. 1841), by Karīm Khān, of Jhajhar, 18.

Tārīkh i Yūsufī (A.D. 1837-38), by Yūsuf Khān Ṣūbedār, t. Kammalposh, extracts, 108 ii.

### VOCABULARIES. *See* LEXICOGRAPHY.

# NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE PRESENT CATALOGUE.

| No. | Cat. |
|---|---|
| **Royal.** | |
| 16 B. iii. | 32 |
| 16 B. xiii. | 33 |
| **Egerton.** | |
| 1039 | 57 |
| 1040 | 68 |
| **Additional.** | |
| 5629 | 105 |
| 5656 | 41 |
| 6624 | 70 |
| 6628 | 86 |
| 6637 | 94 |
| 7044 | 73 |
| 7045 | 40 |
| 8920 | 29 |
| 8921 | 88 |
| 8922 | 59 |
| 8923 | 10 |
| 10589 | 85 |
| 10590 | 50 |
| 14058 | 61 |
| 16879 | 58 |
| 17948 | 27 |
| 17963 | 71 |
| 17966 | 28 |
| 18423 | 56 |
| 18889 | 37 |
| 18891 | 8 |
| 18892 | 90 |
| 18893 | 91 |
| 18894 | 92 |
| 18895 | 98 |
| 18896 | 93 |
| 18897 | 99 |
| 19506 | 30 |
| 19811 | 106 |
| 19910 | 66 |
| 22128 | 35 |
| 23614 | 95 |
| 24041 | 81 |
| 24043 | 15 |
| 24046 | 96 |
| 24047 | 103 |
| 24056 | 51 |
| 25856 | 76 |
| 25873 | 87 |
| 26046 | 67 |
| 26284 | 6 |
| 26526 | 60 |
| 26527 | 46 |
| 26528 | 43 |
| 26529 | 54 |
| 26530 | 55 |
| 26531 | 75 |
| 26534 | 44 |
| 27319 | 12 |
| **Oriental.** | |
| 14 | 62 |
| 86 | 47 |
| 228 | 14 |
| 376 | 9 |
| 377 | 77 |
| 378 | 63 |
| 379 | 64 |
| 380 | 65 |
| 381 | 53 |
| 382 | 52 |
| 383 | 69 |
| 384 | 78 |
| 385 | 74 |
| 386 | 79 |
| 387 | 97 |
| 399 | 38 |
| 1059 | 45 |
| 1723 | 1[illegible] |

| No. | Cat. |
|---|---|
| 1733 | 107 |
| 1757 | 20 |
| 1763 | 108 |
| 1778 | 104 |
| 1783 | 22 |
| 1794 | 109 |
| 1840 | 34 |
| 1880 | 31 |
| 1914 | 24 |
| 1915 | 25 |
| 1916 | 101 |
| 1921 | 7 |
| 1942 | 17 |
| 1946 | 26 |
| 1949 | 19 |
| 1950 | 23 |
| 1957 | 110 |
| 1959 | 4 |
| 1967 | 2 |
| 1970 | 5 |
| 1978 | 111 |
| 2010 | 21 |
| 2012 | 39 |
| 2014 | 112 |
| 2015 | 100 |
| 2031 | 113 |
| 2034 | 80 |
| 2035 | 1 |
| 2036 | 84 |
| 2037 | 3 |
| 2160 | 13 |
| 2161 | 83 |
| 2162 | 72 |
| 2163 | 18 |
| 2164 | 16 |
| 2188 | 11 |
| 2447-48 | 36 |
| 2716 | 48 |
| 2717 | 49 |
| 3224-26 | 42 |
| 4105 | 82 |
| 4708 | 89 |

# RECENT ACCESSIONS.

## 114.

Or. 5288.—Foll. 79; 12½ in. by 7½; 7 lines, 4¾ in. long; neatly written in Nestalik, richly ornamented throughout; dated A.H. 1276 (A.D. 1859).

### تاريخ ممتاز

A collection of letters written by Muḥammad Wājid ʻAlī Shāh, the last king of Oudh, during his exile at Calcutta, to his favourite wife Zīnat Begam, at Lucknow. Compiled with an introduction by Akbar ʻAlī Khān, Tauḳīr.

Beg. بنام خاص آن سلطانعالم
که در لمحه به بخشد جانعالم
علی و واجد و خلاق و داور
خدای چرخ وماه و مهر و اختر

The introduction (foll. 1—20) is written in prose and verse in an extravagantly ornate style of language. The compiler begins with verses in praise of his patron monarch and his wife Zīnat Begam, of Muḥammad and ʻAlī, and eulogies on Lucknow, the former capital of Oudh. The king, whose name in full appears as Abū al-Manṣūr Nāṣir al-Dīn Sikandar Jāh Muḥammad Wājid ʻAlī Shāh, is usually designated Sulṭān i ʻālam or Jān i ʻālam. He succeeded to the throne on the death of his father, Amjad ʻAlī Shāh, in A.D. 1847. On the annexation of Oudh by the British Government in February, 1856, he was assigned a pension and residence at Calcutta. He is the author of several poetical compositions, in which he takes Akhtar as his takhalluṣ. His wife Zīnat Begam, who was left behind at Lucknow, was the daughter of Nawāb Muḥammad ʻAlī Khān, the son of Nawāb ʻAlī Muḥammad Khān, and grandson of Nawāb Shahādat ʻAlī Khān, generally known as Mirzā Janglī, the son of the celebrated Nawāb Shujāʻ al-Daulah. She is also frequently called Iklīl i maḥall, or "Crown of the palace," or Mumtāz Jahān, from which title the name of this work is derived.

The compiler of these letters, Akbar ʻAlī Khān, whose takhalluṣ is Tauḳīr, states that he and his ancestors had for many generations been in the service of the kings of Oudh. He had accompanied his royal master to Calcutta, and was there employed as one of his secretaries. It had occurred to him that, if the letters which the king had written to his wife from Calcutta were neatly copied out, and made into a volume with suitable floral and other embellishments, the perusal of them might afford consolation to the king in his exile, and help to mitigate the sorrows of separation from his favourite wife. The suggestion was

approved of by his royal master, and the work was accordingly taken in hand, and completed in A.H. 1276 (A.D. 1859), the date of composition being expressed by a chronogram at the conclusion of the introduction (fol. 20*b*).

The letters are arranged chronologically in two sets. The first, containing nine letters (foll. 21—40), dates from the month of Ẕi'l-ka'dah, A.H. 1272 (July, 1856) to 15th Ṣafar, A.H. 1273 (15th Oct., 1856); the second, containing twenty letters (foll. 41—78), from 14th Rabī' II., A.H. 1275 (21st Nov., 1858) to 7th Ṣafar, A.H. 1276 (5th Sept., 1859). They were indited by Muḥammad Wājid 'Alī Shāh himself, except numbers 15, 18, and 20, the first two of which were written by the pen of one Zū 'l-Faḳār al-Daulah, and the last by Mīr Muḥammad Ṣafdar 'Alī. The letters, several of which contain poetical effusions, are written in terms of affectionate regard for his absent wife, with frequent allusions to his unhappy state of mind, and longings for a return to his capital and throne.

In the introduction (fol. 12*b*) is a portrait of the king seated on the royal masnad, attended by four women, presumably his wives, and on the fly-leaf is an impression of the royal seal.

## 115.

Or. 5438.—Foll. 60; 13¼ in. by 8; 11 lines in double columns, 5½ in. long; written in Nestalik, dated 13th December, 1868.

### شکوہ فرنگ

A poem in praise of the British rule in India, with a short account of the Mutiny of 1857, by Saiyid Jalāl al-Dīn Ḥaidar Khān.

Beg. کرم چاهتا هون تیرا ای کریم
عنایات کر ای غفور الرحیم

The author states in the prologue and at the conclusion of the work (foll. 39 and 59) that his real name is Siyādat Ḥasan Khān, but he is better known as Jalāl al-Dīn Ḥaidar Khān, or Āghā Ḥajw, and that his poetical name is Sharaf. He was the son of Saiyid Muḥammad Khān Mīran, and grandson of Saiyid Muḥammad Ḥamīd Khān. His ancestors originally dwelt in Persia. He was a native of maḥallah Maulavīganj in the city of Lucknow, but had for some time past been living at Calcutta in the service of Mirzā Muḥammad Ḥāmid 'Alī, during which time, in the year A.H. 1284 (A.D. 1867-68), he composed this Maṣnawī on the valour displayed by the Government officials (شجاعت حکام).

After ascriptions of praise to Muḥammad, 'Alī, and Jesus Christ, the author proceeds to eulogize Queen Victoria, the Prince of Wales, the Cabinet Ministers and Members of Parliament, the Governor-General (Lord Lawrence) and his Legislative Council, the Lieutenant-Governors of Bengal and the Punjab, the Commissioners and other superior civil and milltary officials of Delhi and Lucknow, the famous poet Asad Allāh Khān Ghālib of Delhi, influential Muhammadan residents of Calcutta, all of whom are referred to by name, and Indian civilians in general. He then describes in laudatory terms the equity of the reign of Muḥammad Wājid 'Alī Shāh, King of Oudh (A.D. 1847—56), and narrates very briefly the circumstances which led to the dethronement of the king and the annexation of Oudh in February 1856, the subsequent events in the history of the king, the outbreak of the Mutiny in 1857 (more particularly with reference to the rebellion in Lucknow, Cawnpore, and Delhi), the final subjugation of the province of Oudh, and the restoration of peace through the clemency of the British authorities. In conclusion the author bears testimony to the loyalty of several native rulers and men of note, as shown by the part they took in support of the British rule.

It appears from the colophon that this copy (written probably by the author himself) was completed at Calcutta on the 13th Dec., 1868.

Colophon: تواریخ هذا شکوه فرنگ بشهر کلکته دار الامارت انگریز بهادر دام اقباله بتاریخ بست و هفتم شهر شعبان سنه ۱۲۸۵ هجری مطابق سیزدهم ماه دسمبر سنه ۱۸۶۸ عیسوی روز یکسنبه به اتمام نظم رسیده . . . تحریر فی التاریخ بست هفتم شهر شعبان سنه ۱۲۸۵ هجری مطابق سیزدهم ماه دسمبر سنه ۱۸۶۸ ع

On the fly-leaf is written:

Historical Poetry. Shikoha-Frung.

Presented to His Highness Viceroy and G.G.C. of India. Hoping its reward.

by its author

Aga Hujjao Shuraf

Namely

Jallaloodeen Hyder.

Garden Reach
Calcutta.

00088021

Digitized with financial assistance from the
Government of Maharashtra
on 02 July, 2018